

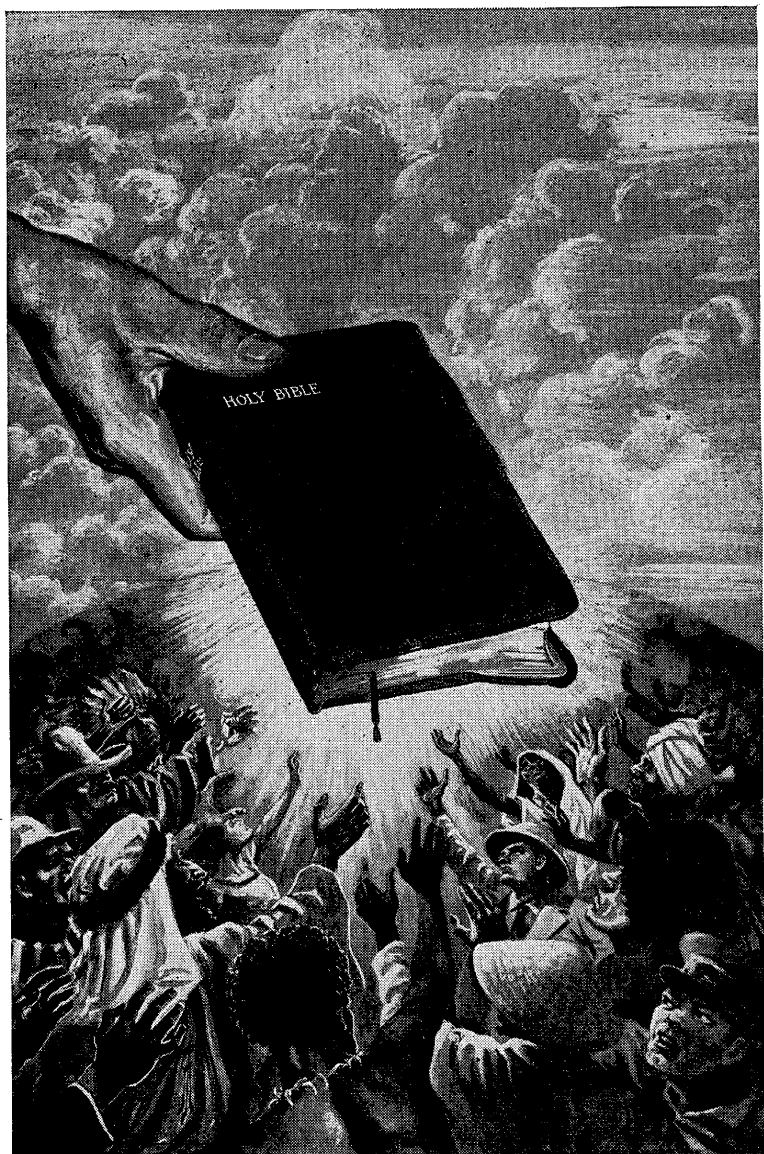
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The Bible Made Plain



"THY WORD IS A LAMP UNTO MY FEET,
AND A LIGHT UNTO MY PATH."

THE BIBLE MADE PLAIN



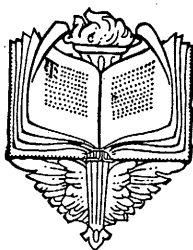
T. K. MARTIN, ARTIST

THE WORLD'S BEST BOOK

There is an ever-increasing desire among thinking people in all nations for the Book of books.

The Bible Made Plain

A Series of Short Bible Studies for the
Home Circle Upon the Fundamentals
of the Christian Faith



*"Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely!"*

—Pollok.

Review and Herald Publishing Association

TAKOMA PARK, WASHINGTON, D. C.

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CONTENTS

	<i>Page</i>
Foreword	5
1. Inspiration of the Bible	7
2. Origin of Evil	9
3. The Plan of Salvation	13
4. Conversion and Baptism	16
5. The Great Image of Daniel 2	19
6. The Four Beasts of Daniel 7	25
7. The 2300 Days of Daniel 8 and 9	31
8. The Sanctuary and Its Cleansing	39
9. The Judgment and the Judgment-Hour Message	44
10. The Law and the Gospel	47
11. The Bible Sabbath	53
12. Who Changed the Sabbath?	61
13. The Seal of God and the Mark of Apostasy	67
14. The Condition of Man in Death	72
15. Christ's Second Coming	75
16. The Signs of the Times	81
17. The Millennium	85
18. The End of the Wicked	90
19. The Home of the Saved	93

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FOREWORD

THE BIBLE MADE PLAIN" is the publishers' response to an urgent demand for a small book of simple, well-illustrated Bible readings for the home. Nineteen readings have been prepared on fundamental topics of the Christian faith. The plan of presentation is the familiar and ever-interesting form of questions followed by answers in the language of the Scriptures. The words which directly answer a question are printed in italics, thus enabling the reader to follow more easily the line of thought presented.

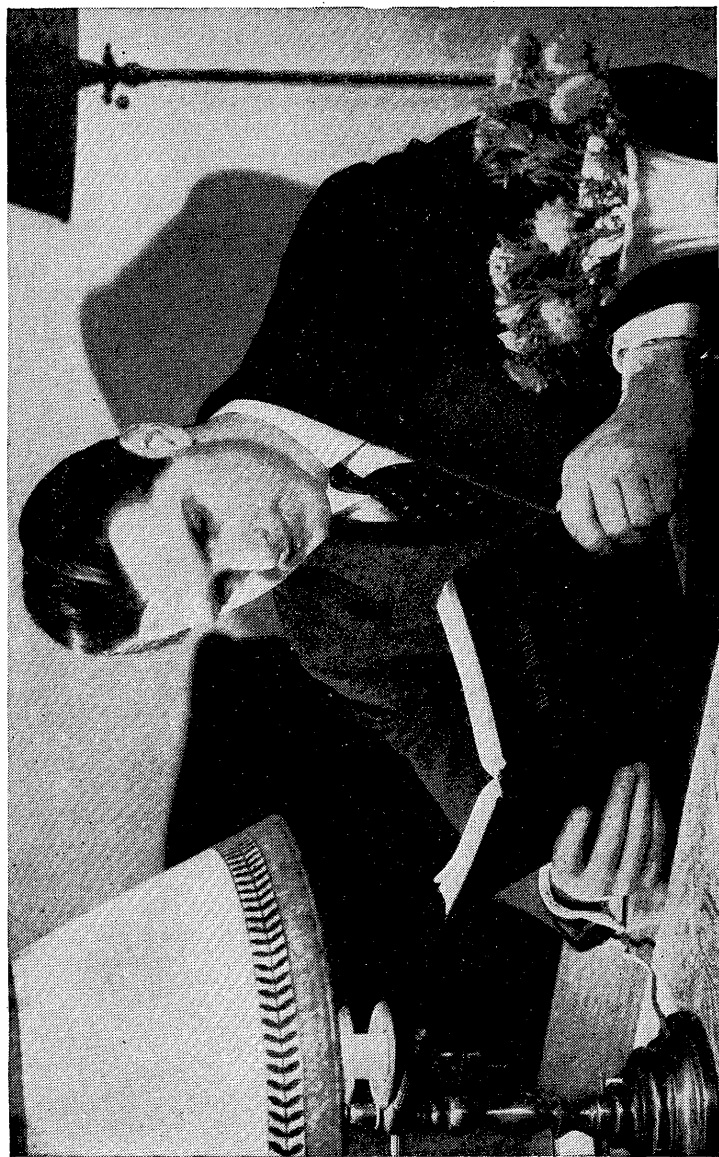
In this time of unrest nothing will steady the heart and confirm the soul like a thoughtful study of the word of God. The fever of modern life, the high tension of an electrified age tend powerfully to draw men away from the Bible.

Higher criticism and infidelity have swept in upon the world, making their destructive inroads upon the home and school, and upon the professed church of God itself. It is high time to "cry aloud and spare not" in warning men against all forms of modern infidelity.

"The apostles and prophets" are still the sure foundation. That Book which was the guiding light of ages past is the polestar of our hope today.

That this little book may indeed help to make the Bible plain, shedding its rays of light and helpfulness into many hearts and homes, is the hope and prayer of—

THE PUBLISHERS.



EWING GALLOWAY

THE BOOK FOR TODAY

There is no book that will bring more comfort to a troubled heart or more hope for the future than the word of God.

1

THE INSPIRATION OF THE BIBLE

1. How were the Scriptures given?

"All Scripture is given *by inspiration of God.*" 2 Tim. 3:16.

2. By whom were the men directed who thus spoke for God?

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved *by the Holy Ghost.*" 2 Peter 1:21.

3. Who therefore did the speaking through these men?

"*God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets.*" Heb. 1:1.

4. For what purpose were the Scriptures written?

"Whatsoever things were written aforetime were written *for our learning*, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

5. For what is all Scripture profitable?

"All Scripture is given by inspiration of God, and is profitable *for doctrine, for reproof, for correction, for instruction in righteousness.*" 2 Tim. 3:16.

6. What was God's design in thus giving the Scriptures?

"*That the man of God may be perfect, thoroughly furnished unto all good works.*" Verse 17.

7. What is the character of God's word?

"Sanctify them through Thy truth: *Thy word is truth.*" John 17:17.

8. What test should therefore be applied to every professed teacher of truth?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

9. What does God design that His word shall be to us in this world of darkness, sin, and death?

"Thy word is a *lamp* unto my feet, and a *light* unto my path." Ps. 119:105.

10. How long will the word of God endure?

"The word of our God shall stand forever." Isa. 40:8.
See Matt. 24:35.

11. Of whom did Christ say the Scriptures testify?

"Search the Scriptures; for in them ye think ye have eternal life: and *they are they which testify of Me.*" John 5:39.

12. What is the nature of the word of God?

"The word of God is *quick*, and *powerful*, and *sharper than any two-edged sword*, . . . and is a *discerner of the thoughts and intents of the heart.*" Heb. 4:12.

13. What did Christ declare His words to be?

"The words that I speak unto you, they are *spirit*, and they are *life.*" John 6:63.

14. What name is applied to Jesus as the revelation in the flesh of the thought of God?

"In the beginning was *the Word*, and the Word was with God, and the Word was God." "The Word was made flesh, and dwelt among us." John 1:1, 14.

15. What was in the Word?

"In Him was *life.*" John 1:4.

THE ORIGIN OF EVIL

1. WHAT is the character of God?

"Art Thou not from everlasting, O Lord my God, mine Holy One? . . . *Thou art of purer eyes than to behold evil, and canst not look on iniquity.*" Hab. 1:12, 13.

2. With what kind of moral nature did God endow man when He created him?

"So God created man in His own image, in the image of God created He him." Gen. 1:27. "*God hath made man upright.*" Eccl. 7:29.

3. What are we told that God saw when He looked upon His finished work, including man?

"God saw everything that He had made, and, behold, it was very good." Gen. 1:31.

4. What did God create besides the earth and man upon it?

"By Him were *all things* created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by Him, and for Him." Col. 1:16.

5. How did man, when created, compare with the angels?

"*Thou hast made him a little lower than the angels.*" Ps. 8:5.

6. Do we now find the human race upon the same moral plane upon which the Creator originally placed it?

"*All have sinned, and come short of the glory of God.*" "*There is none that doeth good, no, not one.*" Rom. 3:23, 12.

7. What is said of some of the angels in regard to sin?



LUCIFER'S PRIDE

T. K. MARTIN, ARTIST

The mystery of sin had its inception in the heart of Lucifer.

"God spared not the angels that sinned." 2 Peter 2:4.
 "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

8. What is sin?

Sin is the transgression of the law." 1 John 3:4.

9. As briefly stated by the Saviour, what does the divine law require?

"Jesus said unto him, Thou shalt *love the Lord* thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt *love thy neighbor as thyself.*" Matt. 22:37-39.

10. What prohibition was laid upon man in the Garden of Eden?

"Of every tree of the garden thou mayest freely eat: but of the *tree of the knowledge of good and evil, thou shalt not eat of it:* for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

11. Since man was created upright in the beginning, how was he led into sin?

"Now the serpent was more subtle than any beast of the field which the Lord God had made. . . . And *the serpent said unto the woman, Ye shall not surely die:* for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:1-6.

12. Who was the real serpent who tempted our first parents?

"*The dragon, that old serpent, which is the Devil, and Satan.*" Rev. 20:2.

13. With whom and under what circumstances did sin originate?

"How art thou fallen from heaven, *O Lucifer*, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars

of God: . . . I will be like the Most High." Isa. 14:12-14.

NOTE.—Lucifer was the angel name of the great leader in rebellion in heaven. After his fall, he was called Satan, a name which Cruden says "signifies an adversary, an enemy, an accuser."

14. What do the Scriptures say of Satan before his fall? What was the cause of his fall?

"Thou art *the anointed cherub that covereth*; and I have set thee so. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . *Thine heart was lifted up because of thy beauty.*" Eze. 28:14-17.

NOTE.—Pride, envy, and covetousness filled Satan's heart before he committed any outward, overt act of rebellion, and these were sins. "All unrighteousness is sin," the apostle says. 1 John 5:17.

15. To what did Satan's rebellion lead?

"There was *war in heaven*. . . . And the great dragon was cast out . . . into the earth, and his angels were cast out with him." Rev. 12:7-9.

16. What kind of service only is acceptable to God?

"*Choose* you this day whom ye will serve." Joshua 24:15. See John 3:16.

NOTE.—God desires and accepts only willing service, service inspired by love. There is not and never could be any moral responsibility without freedom of the will. This being true, it follows that God is in nowise responsible either for Lucifer's rebellion in heaven or for man's sin upon earth. "I the Lord speak righteousness, I declare things that are right." Isa. 45:19.

THE PLAN OF SALVATION

1. WHAT provision did infinite love and foreknowledge make for man's redemption, even before the fall?

"Behold the Lamb of God," "the Lamb slain from the foundation of the world." John 1:29; Rev. 13:8.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

NOTE.—We learn from Isaiah 45:18 that the divine purpose in creating this world was that it might be inhabited by a race of beings loyal to their Creator. This plan involved everything necessary to its success. Therefore we might know, even if we had not been told, that when, in the council between the Father and the Son (Gen. 1:26), it was decided to create man, the great propitiatory offering was provided, the sacrifice necessary for his redemption was made.

2. What moved the Father to make this sacrifice in behalf of fallen humanity?

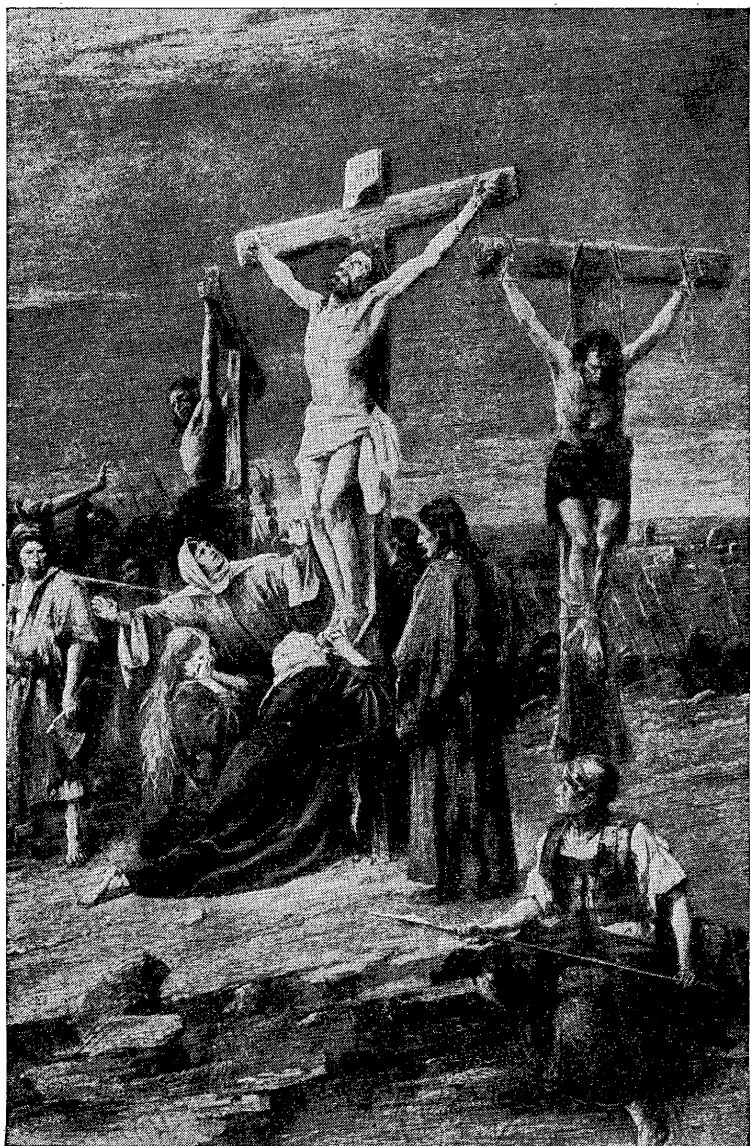
"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

3. What was the Son's attitude toward the plan for man's redemption?

"There is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.

4. How do we know that the Father and the Son were associated in the creation of man?

"God said, Let us make man in our image, after our likeness." Gen. 1:26. "Whereof I was made a minister, . . . to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:7-9.



MICHAEL MUNKACSY, ARTIST

GOD'S PART IN THE PLAN OF SALVATION

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

5. What beautiful prophetic scripture shows that the Father and the Son are just as closely associated in the work of redemption as in that of creation?

"Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord: . . . and shall sit and rule upon His [the Lord's] throne; and He shall be a priest upon His throne: and *the counsel of peace shall be between them both.*" Zech. 6:12, 13.

6. What is contemplated by the plan of redemption?

"She shall bring forth a Son, and thou shalt call His name JESUS: for *He shall save His people from their sins.*" Matt. 1:21.

7. What does it mean to be saved from sin?

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7, 9.

8. What besides present salvation from the dominion of sin is included in redemption?

"This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: *and I will raise him up at the last day.*" John 6:40. See John 14:3.

9. Was this promise made to the Jews alone?

"Ye have heard of the dispensation of the grace of God which is given me to you-ward: . . . that the Gentiles should be fellow heirs, and of the same body, and *partakers of His promise in Christ by the gospel.*" Eph. 3:2-6.

10. What further assurance is given that believing Gentiles will share in the Abrahamic promise?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, *then are ye Abraham's seed*, and heirs according to the promise." Gal. 3:16, 29.

11. To whom does our Saviour Himself say this inheritance will be given?

"*Blessed are the meek: for they shall inherit the earth.*" Matt. 5:5.

CONVERSION AND BAPTISM

1. How did Jesus emphasize the necessity of conversion?

"Verily I say unto you, *Except ye be converted*, and become as little children, *ye shall not enter into the kingdom of heaven.*" Matt. 18:3.

2. In what other statement did He teach the same truth?

"Verily, verily, I say unto thee, *Except a man be born again*, he cannot see the kingdom of God." John 3:3.

3. How did He further explain the new birth?

"Jesus answered, Verily, verily, I say unto thee, *Except a man be born of water and of the Spirit*, he cannot enter into the kingdom of God." Verse 5.

4. With what comparison did He illustrate the subject?

"The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is everyone that is born of the Spirit.*" Verse 8.

5. What change is wrought in conversion, or the new birth?

"Even when we were dead in sins, [He] hath *quickened* us together with Christ (by grace ye are saved)." Eph. 2:5.

6. To whom are sinners brought by conversion?

"Create in me a clean heart, O God; and renew a right spirit within me." "Then will I teach transgressors Thy ways; and sinners shall be *converted unto Thee.*" Ps. 51: 10, 13.

7. What takes place when one is converted to Christ?

"Wherefore if any man is in Christ, *there is a new creation*: the old things are passed away; behold, they are become new." 2 Cor. 5:17, A. R. V., margin. See Acts 9:1-22; 22:1-21; 26:1-23.

8. Through what was the original creation wrought?

"*By the word of the Lord* were the heavens made; and all the host of them by the breath of His mouth." Ps. 33:6.

9. Through what instrumentality is conversion wrought?

"Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever." 1 Peter 1:23.

10. What change is wrought by beholding Jesus?

"We all, with open face beholding as in a glass the glory of the Lord, are *changed into the same image* from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

11. What are the evidences that one has been born of God?

"If ye know that He is righteous, ye know that *every-one that doeth righteousness is born of Him*." "Beloved, let us love one another: for love is of God; and *everyone that loveth is born of God*, and knoweth God." 1 John 2:29; 4:7.

12. What is true of everyone who believes in Jesus?

"Whosoever believeth that Jesus is the Christ is *born of God*." 1 John 5:1.

13. What do those born of God not do?

"We know that *whosoever is born of God sinneth not*; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Verse 18.

14. What indwelling power keeps such from sinning?

"Whosoever is born of God doth not commit sin; for *His seed remaineth in him*: and he cannot sin, because he is born of God." 1 John 3:9. See 1 John 5:4; Gen. 39:9.

15. What will be the experience of those born of the Spirit?

"There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

16. In his sermon on the day of Pentecost, what did Peter say should follow repentance?

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

17. Into what particular experience of Christ's do we especially enter through true baptism?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3.

NOTE.—Baptism is not only a gospel ordinance commemorating the death, burial, and resurrection of Christ, but it is a profession of a complete change of life, a surrender or abandonment of the old life of sin, and the acceptance of a new life in and through Christ, to be lived by Him in the believer as expressed by the apostle in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

18. How is gospel baptism described?

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

19. What would we understand from Romans 6:4, 5 to be the meaning of "baptize" as used in the Sacred Scriptures?

To immerse.

NOTE.—It is plain that the apostle had in mind only immersion of the whole body in water. Indeed, that is just what the Greek word *baptizo* means. That is the reason the King James Version does not translate the word at all, but simply gives it an English form. Homer, writing eight hundred years before Christ, tells how the smiths would *bapto* red-hot steel in water to temper it. Herodotus, nearly five centuries before Christ, tells us that the dyer would *bapto* fabrics in the dye to color them, and that potters were wont to *bapto* earthen vessels in a liquid preparation for the purpose of glazing them. If the word had ever meant to sprinkle or pour, would not the translators of the Authorized, or common version of our English Scriptures, have so rendered it, instead of bringing the original word over into the English untranslated? They certainly would.

20. Who alone are fit subjects for baptism?

"He that believeth and is baptized shall be saved." Mark 16:16.

THE GREAT IMAGE OF DANIEL 2

1. WHAT occurred in the second year of the reign of Nebuchadnezzar, king of Babylon?

"In the second year of the reign of Nebuchadnezzar *Nebuchadnezzar dreamed dreams*, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2:1.

2. What did he say to his wise men?

"The king said unto them, *I have dreamed a dream, and my spirit was troubled to know the dream.*" Dan. 2:3.

3. After the wise men had confessed their inability to do what the king required, who offered to interpret the dream?

"Then *Daniel* went in, and desired of the king that he would give him time, and that he would show the king the interpretation." Verse 16.

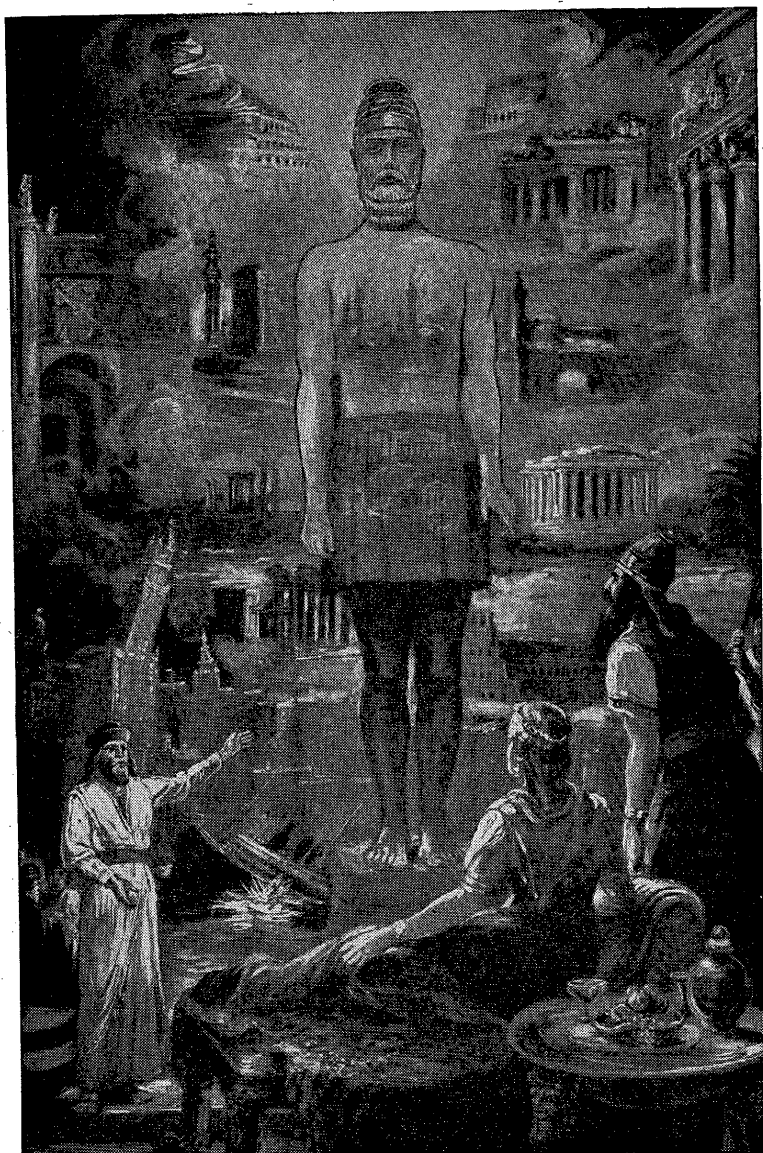
4. After Daniel and his fellows had sought God earnestly, how were the dream and its interpretation revealed to Daniel?

"Then was the secret revealed unto Daniel *in a night vision*. Then Daniel blessed the God of heaven." Verse 19.

5. When brought before the king, what did Daniel say?

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the sooth-sayers, show unto the king; but *there is a God in heaven that revealeth secrets*, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verses 27, 28.

6. What did Daniel say the king had seen in his dream?



THE GREAT IMAGE OF DANIEL 2

Daniel interprets the meaning of the great metallic image of King Nebuchadnezzar.

"Thy dream, and the visions of thy head upon thy bed, are these: . . . Thou, O king, sawest, and behold *a great image*. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Verses 28-31.

7. Of what were the different parts of the image composed?

"This image's head was of fine *gold*, his breast and his arms of *silver*, his belly and his thighs of *brass*, his legs of *iron*, his feet *part of iron and part of clay*." Verses 32, 33.

8. What became of the image?

"Thou sawest till that *a stone was* cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and *became like the chaff of the summer threshing floors; and the wind carried them away*, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

9. With what words did Daniel begin the interpretation of the dream?

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold*." Verses 37, 38.

10. What was to be the nature of the next kingdom after Babylon?

"After these shall arise another kingdom *inferior to thee*." Verse 39, first part.

11. Who was the last Babylonian king?

"In that night was *Belshazzar* the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Dan. 5:30, 31. See also verses 1, 2.

12. To whom was Belshazzar's kingdom given?

"Thy kingdom is divided, and given to the *Medes and Persians*." Dan. 5:28.

13. By what was the Medo-Persian Empire represented in the great image?

By the breast and arms of silver. Dan. 2:32.

14. By what was Grecia, the kingdom succeeding Medo-Persia, represented in the image?

"His belly and his thighs of *brass*." "Another *third kingdom of brass*, which shall bear rule over all the earth." Verses 32, 39.

15. What was said of the fourth kingdom?

"The fourth kingdom *shall be strong as iron*: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, *shall it break in pieces and bruise*." Verse 40.

16. What were the four kingdoms?

Babylon, Medo-Persia, Grecia, and Rome.

17. What was indicated by the mixture of clay and iron in the feet and toes of the image?

"Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, *the kingdom shall be divided*." Verse 41.

18. In what prophetic language was the varying strength of the ten kingdoms of the divided empire indicated?

"As the toes of the feet were *part of iron, and part of clay*, so the kingdom shall be *partly strong, and partly broken* [margin, "brittle"]." Verse 42.

19. Were any efforts to be made to reunite the parts of the divided Roman Empire?

"Whereas thou sawest iron mixed with miry clay, *they shall mingle themselves with the seed of men*: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

NOTE.—Charlemagne, Charles V, Louis XIV, Napoleon, and others have tried to reunite the broken fragments of the Roman Empire, but failed. By marriage and intermarriage, ties have been formed with a view to strengthening and cementing together the parts of the divided kingdom; but none have succeeded.

20. What is to take place in the days of these kingdoms of divided Rome?

"In the days of these kings *shall the God of heaven set up a kingdom, which shall never be destroyed*: . . . but

it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

NOTE.—This verse foretells the establishment of another universal kingdom, the kingdom of God. This kingdom is to overthrow and supplant all existing earthly kingdoms, and is to stand forever. The time for the setting up of this kingdom was to be "in the days of these kings." This cannot refer to the four preceding empires, or kingdoms, for they were not contemporaneous, but successive; neither can it refer to an establishment of the kingdom at Christ's first advent, for the ten kingdoms which arose out of the ruins of the Roman Empire were not then in existence. The establishment of the kingdom of God could not, therefore, have occurred before 476 A. D.; and as it has not been set up since that time, it must be still in the future.

21. For what have we been taught to pray?

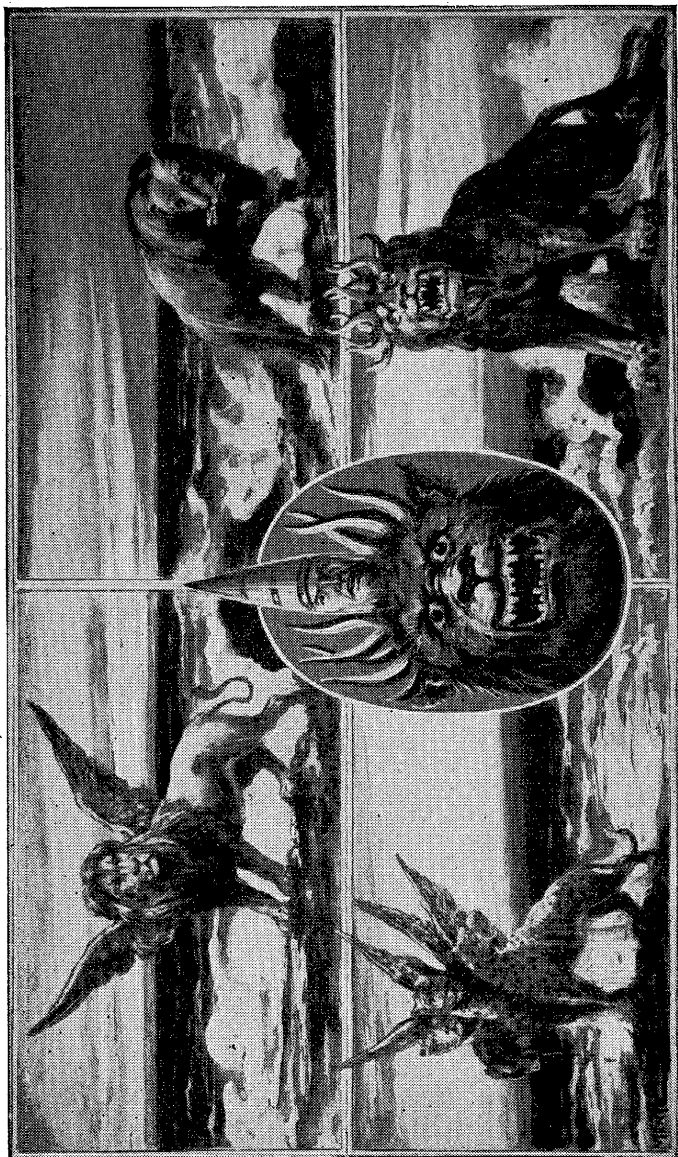
"*Thy kingdom come.* Thy will be done in earth, as it is in heaven." Matt. 6:10.

22. What event is closely associated with the establishment of God's everlasting kingdom?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *His appearing* and His kingdom." 2 Tim. 4:1.

23. With what prayer do the Scriptures close?

"He which testifieth these things saith, Surely I come quickly. Amen. *Even so, come, Lord Jesus.*" Rev. 22:20.



THE FOUR BEASTS OF DANIEL 7

As they came up out of the sea these great beasts symbolized powerful world empires.

THE FOUR BEASTS OF DANIEL 7

1. WHAT experience came to the prophet Daniel in the first year of Belshazzar?

"Daniel had *a dream and visions* of his head upon his bed: then he wrote the dream, and told the sum of the matters." Dan. 7:1.

2. What did the prophet see in this vision?

"Behold, *the four winds of the heaven strove upon the great sea.*" Verse 2.

3. What was the result of this strife?

"*Four great beasts came up from the sea, diverse one from another.*" Verse 3.

4. What did these four beasts represent?

"These great beasts, which are four, are *four kings, which shall arise out of the earth.*" Verse 17.

NOTE.—The word "kings" here, as in Daniel 2:44, denotes kingdoms, as explained in verses 23 and 24 of the seventh chapter, the two words being used interchangeably in this prophecy.

5. What did Daniel ask of one of the heavenly attendants who stood by him in his dream?

"I came near unto one of them that stood by, *and asked him the truth of all this.* So he told me, and made me know the interpretation of the things." Verse 16.

6. In prophecy, what is represented by winds?

Strife, war, commotion. See Jer. 25:31-33; 49:36, 37.

NOTE.—That winds denote strife and war is evident from the vision itself. As a result of the striving of the winds, kingdoms rise and fall.

7. What, in prophecy, is symbolized by waters?

"The waters . . . are *peoples, and multitudes, and nations, and tongues.*" Rev. 17:15.

8. What was the first beast like?

"*The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*" Dan. 7:4.

NOTE.—The lion represented Babylon. The eagle's wings doubtless denote the rapidity with which Babylon extended its conquests, under Nebuchadnezzar, who reigned from 604 to 561 B. C.

9. By what was the second kingdom symbolized?

"Behold another beast, *a second, like to a bear*, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Verse 5.

NOTE.—"This was the *Medo-Persian Empire*," the successor of Babylon. "The Medes and Persians are compared to a bear on account of their *cruelty and thirst after blood*, a bear being a most voracious and cruel animal."—*Adam Clarke, on Daniel 7:5.*

10. By what was the third universal empire symbolized?

"After this I beheld, and lo another, *like a leopard*, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

NOTES.—If the wings of an eagle on the back of a lion denoted rapidity of movement in the Babylonian, or Assyrian, Empire (see Hab. 1:6-8), four wings on the leopard must denote unparalleled celerity of movement in the Grecian Empire, which followed the Medo-Persian Kingdom. This we find to be historically true.

"The beast also had four heads." The Grecian Empire maintained its unity but a short time after the death of Alexander, which occurred in 323 B. C. Within twenty-two years after the close of his brilliant career, or by 301 B. C., the empire was divided among his four leading generals. Cassander took Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; and Seleucus had all the rest of Alexander's dominions in the east.

11. How was the fourth kingdom represented?

"After this I saw in the night visions, and behold *a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*" Verse 7.

NOTES.—“This is allowed on all hands to be the Roman Empire. It was *dreadful, terrible, and exceeding strong*, . . . and became in effect, what the Roman writers delight to call it, the *empire of the whole world*.”—*Adam Clarke, on Daniel 7:7.*

The final overthrow of the Greeks by the Romans was at the battle of Pydna, in 168 B. C.

12. What was the fourth beast declared to be?

“Thus he said, *The fourth beast shall be the fourth kingdom upon earth*, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.” Verse 23.

13. What was denoted by the ten horns on the head of the fourth beast?

“The ten horns out of this kingdom are *ten kings that shall arise*.” Verse 24.

NOTES.—The Roman Empire was broken up into ten kingdoms between the years 351 and 476 A. D.

“The historian Machiavelli, without the slightest reference to this prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus [476 A. D.], the last emperor of Rome: The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Sueves, the Huns, and the Saxons—ten in all.”—*“The Divine Program of the World’s History,” H. Grattan Guinness, p. 318.*

“Amid unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day averaged ten in number. They have never since the break-up of old Rome been united into one single empire; they have never formed one whole even like the United States. No scheme of proud ambition seeking to reunite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces.”—*Id., pp. 220, 221.*

14. What change took place in these horns?

“I considered the horns, and, behold, *there came up among them another little horn, before whom there were three of the first horns plucked up by the roots*: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Verse 8.

15. What inquiry on the part of Daniel shows that the fourth beast, and especially the little horn, constitutes the leading feature of this vision?

“Then *I would know the truth of the fourth beast*, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue

with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Verses 19, 20.

16. When was the little horn to arise?

"And another shall rise *after them*." Verse 24.

NOTE.—The ten horns, as already shown, arose when Rome, the fourth kingdom, was divided into ten kingdoms. This division was completed in 476 A. D. The little horn power was to arise "after them."

17. What was to be the character of the little horn?

"He shall be *diverse* from the first, and he shall *subdue three kings*." Verse 24, last part.

NOTE.—The power that arose in the Roman Empire after the fall of Rome in 476 A. D., that was entirely different from all the ten kingdoms into which Rome was divided (for it demanded and exercised spiritual power over the other kingdoms), and before whom three of the other kings fell, was the Papacy.

18. What attitude was the Papacy, represented by the little horn, to assume toward the Most High?

"He shall *speak great words against the Most High*." Verse 25.

19. How does Paul, speaking of the "man of sin," describe this same power?

He "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

NOTES.—The following extracts from authoritative works, most of them by Roman Catholic writers, will indicate to what extent the Papacy has done this:

"All the names which in the Scriptures are attributed to Christ, by virtue of which it is established that He is over the church, all the same names are applied to the Pope."—*Bellarmino, "On the Authority of Councils,"* book 2, chap. 17, ed. 1619.

"Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth."—*From the Oration of Christopher Marcellus, in the fourth session of the Fifth Lateran Council, 1512; quoted in Labbe and Cossart's "History of the Councils,"* Vol. XIV, col. 109, ed. 1672.

"The Pope is the supreme judge of the law of the land. He is the vicegerent of Christ, who is not only a priest forever, but also King of kings and Lord of lords."—*From the Civiltà Cattolica, March 18, 1871; quoted in "Vatican Council,"* Leonard Woolsey Bacon, American Tract Society edition, p. 220.

"Hence the Pope is crowned with a triple crown, as king of heaven, and of earth, and of the lower regions."—"Prompta Bibliotheca," Ferraris, Vol. VI, p. 26, art. "Papa" (the Pope).

20. How was the little horn to treat God's people? He "shall wear out the saints of the Most High." Dan. 7:25.

NOTE.—"Under these bloody maxims [previously mentioned], those persecutions were carried on from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. . . . These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."—"The First Two Visions of Daniel," Rev. T. R. Birks, M. A., London, pp. 248, 249, edition 1845.

21. What else does the prophecy say the little horn would do?

"He shall think to change the times and the law." Dan. 7:25, A. R. V.

NOTES.—Although the ten commandments, the law of God, are found in the Roman Catholic copies of the Scriptures as they were originally given, yet the "faithful" are instructed from the catechisms of the church, and not directly from the Bible.

The second commandment, which forbids the making of and bowing down to images, is omitted in the Catholic catechisms in general use, and the tenth, which forbids coveting, is divided into two, while the fourth is made to apply to Sunday.

22. Until what time were the saints, times, and the law of the Most High to be given into the hands of the little horn?

"They shall be given into his hand until a time and times and the dividing of time." Dan. 7:25, last clause.

23. In what other prophecy is this period mentioned?

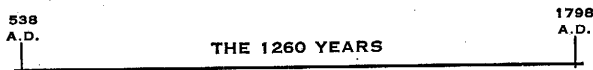
"To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [margin, "to make war,"] forty and two months." Rev. 13:5. See Rev. 11:2. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. 12:6.

24. In symbolic prophecy what length of time is represented by a day?

"After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years." Num. 14:34. See Eze. 4:6.

NOTES.—A time in prophecy being the same as a year (Dan. 11:13, margin, and Revised Version), three and one-half times would be three and one-half years, or forty-two months, or twelve hundred sixty days, since the calendar year of 360 days, or twelve months of thirty days each, is used in prophetic chronology. As each day represents a year, the period, the end of which was to mark the time limit of the supremacy of the little horn, or the Papacy, over the saints, times, and law, would be twelve hundred sixty years.

In 533 A. D. the emperor Justinian issued a decree styling the Bishop or Pope of Rome head over all the churches, to which he added, a few months later but the same year, the title, corrector of heretics. But it was not until the power of the Ostrogoths was broken, five years later, that these decrees became effective. It is therefore from 538 A. D. that we reckon the twelve hundred and sixty years of papal domination. This supremacy ended, then, in 1798, with the temporary overthrow of the papal government by the French under General Berthier, who declared the Papacy abolished and carried the Pope a prisoner to France.



25. What will finally be done with the dominion exercised by the little horn?

"The judgment shall sit, and they shall *take away his dominion, to consume and to destroy it unto the end.*" Dan. 7:26.

26. To whom will the dominion finally be given?

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given *to the people of the saints of the Most High*, whose kingdom is *an everlasting kingdom*, and *all dominions* shall serve and obey Him." Verse 27.

THE 2300 DAYS OF DANIEL 8 AND 9

1. WHAT symbols were shown to Daniel the prophet, in vision, as described by him in Daniel 8:3, 5?

A ram with two horns, and a he-goat.

2. How did the prophet learn what these symbols represented?

"I heard a man's voice between the banks of Ulai, which called, and said, *Gabriel, make this man to understand the vision.*" Dan. 8:16.

3. What did the angel Gabriel say was represented by the ram?

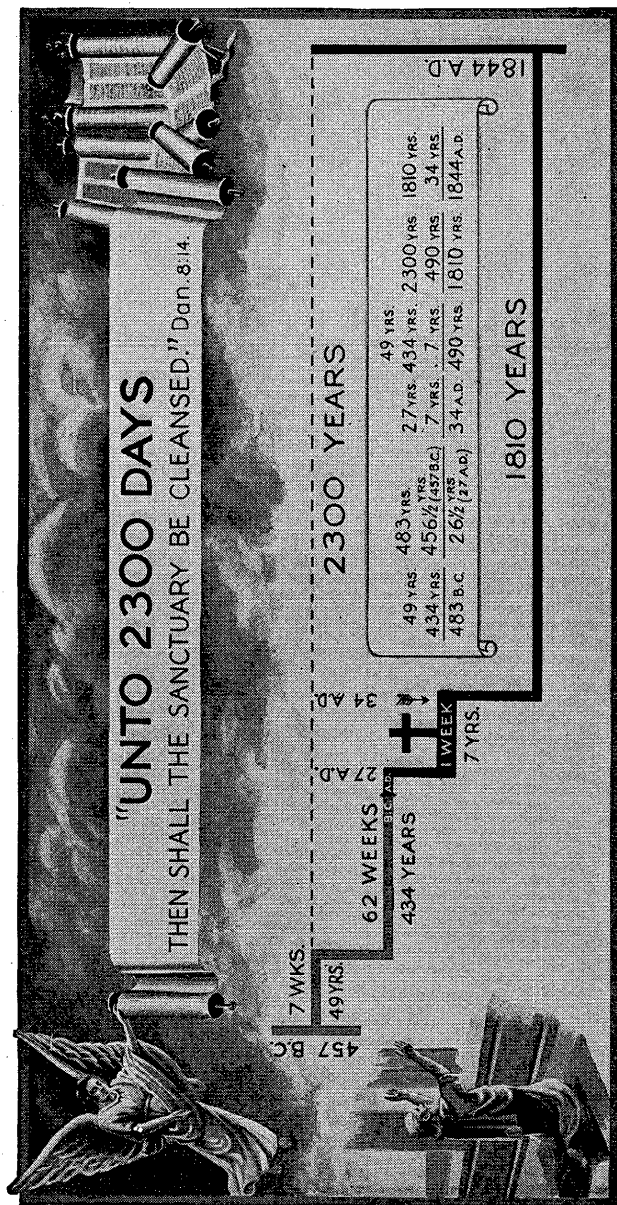
"The ram which thou sawest having two horns are the kings [or kingdoms] of *Media and Persia.*" Dan. 8:20.

4. What was represented by the rough goat?

"The rough goat is the king of *Grecia*: and the great horn that is between his eyes is *the first king*. Now that being broken, whereas four stood up for it, *four kingdoms shall stand up out of the nation*, but not in his power." Dan. 8:21, 22.

5. What did the little horn represent?

"In the latter time of their kingdom, when the transgressors are come to the full, *a king of fierce countenance, and understanding dark sentences*, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Dan. 8:23-25.



The decree to restore and rebuild Jerusalem, following the Babylonian captivity, marked the beginning of the 2300-year period. That decree was given 457 B. C. Ezra 7:11-26; Dan. 9:25. The work of restoration continued for 49 years. This period was part of the 69 weeks (483 years) which were to reach to the Messiah, the Anointed One.

Christ was anointed with the Holy Spirit in 27 A. D., at the time of His baptism. Matt. 3:13-17; Acts 10:38. In the midst of the seventieth week, in 31 A. D., Christ was crucified. Dan. 9:26, 27. Three and one-half years later, in 34 A. D., Stephen was stoned, and the disciples went everywhere preaching the word. Acts 7:59; 9:1. Thus closed the 70 weeks (490 years) allotted to the Jews.

The 70 weeks were cut off from the 2300 days. Since the 70 weeks reached to 34 A. D., the remaining 1810 years of the 2300-year period must reach to 1844, when the cleansing of the heavenly sanctuary, the hour of God's judgment, was to begin. Rev. 14:6, 7.

NOTE.—*Rome* in both its pagan and papal forms here comes to view in the figure of the little horn, just as it is represented in chapter 2 by the legs of iron, and in chapter 7 by the fourth beast.

6. Did the angel at this time complete his explanation of the vision?

"*I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.*" Dan. 8:27.

7. What portion of the vision remained unexplained?

"*I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" Dan. 8:13, 14.

8. At a later time, while Daniel was praying, who came and talked with him?

"*Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*" Dan. 9:21.

9. What was the angel's mission?

"*He informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.*" Dan. 9:22.

10. What did he tell Daniel to do?

"*At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.*" Dan. 9:23.

NOTE.—It was formerly supposed that the Belshazzar of the eighth of Daniel was the same as Nabonidus, known from secular history to have been the last king of Babylon. The work of archaeologists during the last half century has made it clear that he was the son of Nabonidus, with whom he reigned jointly for more than two years. Therefore it was probably only a few months between the vision of the third year of Belshazzar (Dan. 8:1) and that of the first year of Darius. When the angel returned to complete his explanation, the prophet's mind would at once revert to the vision, the symbols of which had been explained, but not the time.

11. What part of the 2300 days did Gabriel say had been apportioned to the Jews?

"*Seventy weeks* are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9:24.

NOTE.—The original Hebrew word here translated "determined" means "cut off." Gesenius, in his Hebrew Lexicon, thus defines it: "Properly, to cut off; tropically to divide; and so to determine or decree." Whiting's translation very properly renders the text: "Seventy weeks have been cut off upon thy people and upon thy holy city."

12. In symbolic prophecy what is represented by a day?

"After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years." Num. 14:34.

13. How long a period is thus covered by the seventy weeks?

Four hundred ninety years.

NOTE.—Seventy weeks are equal to 490 symbolic days. Counting each day for a year would give 490 literal years. Likewise, using a day for a year, 2300 days would be 2300 literal years.

14. When did the long period of 2300 years begin?

"Know therefore and understand, that from *the going forth of the commandment to restore and to build Jerusalem* unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Dan. 9:25.

15. When was the commandment given to restore and to build Jerusalem?

In 457 B. C. See Ezra 7:11-26.

NOTE.—As the angel predicted, the city was built in troublous times, for the near-by nations were bent upon hindering the restoration of the city. As a result the Jews were compelled to work and fight by turns. See Josephus.

16. How are the seventy weeks divided?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be *seven weeks, and threescore and two weeks*." Dan. 9:25.

17. How long a time was consumed in restoring Jerusalem?

Exactly *forty-nine years*, or seven prophetic weeks.

18. How long a time would be measured from the decree for the restoring and rebuilding of Jerusalem to Messiah the Prince?

Exactly 483 years. See verse 25.

NOTE.—Seven weeks added to sixty-two weeks give sixty-nine prophetic weeks, or 483 literal years.

19. What is the meaning of the word "Messiah"?

"We have found the Messias, which is, being interpreted, *the Christ* [margin, "the Anointed"]." John 1:41.

NOTE.—"Messiah" in Hebrew and "Christ" in Greek have the same meaning, namely, "The Anointed." The original Hebrew word is so rendered in the Revised Version.

20. With what was Christ anointed?

"*God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.*" Acts 10:38.

21. Where was He anointed?

"It came to pass in those days, that Jesus came from Nazareth of Galilee, and *was baptized of John in Jordan.*" Mark 1:9.

"When all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and *the Holy Ghost descended in a bodily shape like a dove upon Him*, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Luke 3:21, 22.

22. In what year was this?

In 27 A. D. See International Standard Bible Encyclopedia, Vol. III, art. "Jesus Christ, Date of Baptism," p. 1628.

NOTE.—Exactly 483 full years intervened between the seventh month of the year 457 B. C. and the seventh month of the year 27 A. D.

23. In what words did Jesus Himself call attention to the termination of this time period?

"After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and

saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15.

NOTE.—It was impossible that these words of Jesus should have applied to another time period than this, for none other came to an end at that time.

24. What did the angel tell Daniel would take place in the midst of the seventieth week?

"He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27.

25. What did all the sacrifices and offerings of the ancient Levitical system typify?

"Behold the *Lamb of God*, which taketh away the sin of the world." John 1:29.

26. After the sixty-nine weeks had passed, what did the angel say would happen to Jesus the Messiah?

"After threescore and two weeks shall Messiah be *cut off*, but not for Himself." Dan. 9:26.

27. How long after His baptism was Jesus crucified?
Three and one-half years.

NOTE.—That the time of Jesus' ministry was about one half of a prophetic week, or three and one-half years, is shown by the record of the Gospels that He attended only four Passovers. It should be remembered in this connection that, as is now known, Jesus was born four years before the beginning of our era. He was therefore thirty years of age at His baptism, as stated in Luke 3:23.

28. What significant event occurred in connection with the crucifixion of Christ, indicating that the sanctuary, where sacrifices and oblations were offered, was no longer holy?

"Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matt. 27:51.

NOTE.—This rending by unseen hands of the beautiful temple veil which separated the holy from the most holy place of the sanctuary, exposed the sacred apartment to the view of all, and showed that type had met antitype, that the true Lamb of God had died, thereby paying forever the penalty for the sins of mankind.

29. How did the Messiah confirm the covenant with many for one week?

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" Heb. 2:3.

NOTE.—By His own ministry for three and a half years, by His death upon the cross “in the midst of the week,” and by the testimony of His disciples to the Jews for three and a half years more before turning to the Gentiles with the gospel, Christ the Messiah confirmed the covenant, or promise, to the Jews, according to the prophecy of Daniel 9:24, 27.

30. In 34 A. D., when the 490 years ended, what events took place indicating that God’s special work for the Jews as a nation had ceased?

The stoning of Stephen, the rejection of the gospel by the Sanhedrin, and the conversion of Paul, the apostle to the Gentiles. See Acts 7 and 9:1-21.

31. Subtracting 490 years from 2300 leaves how much time?

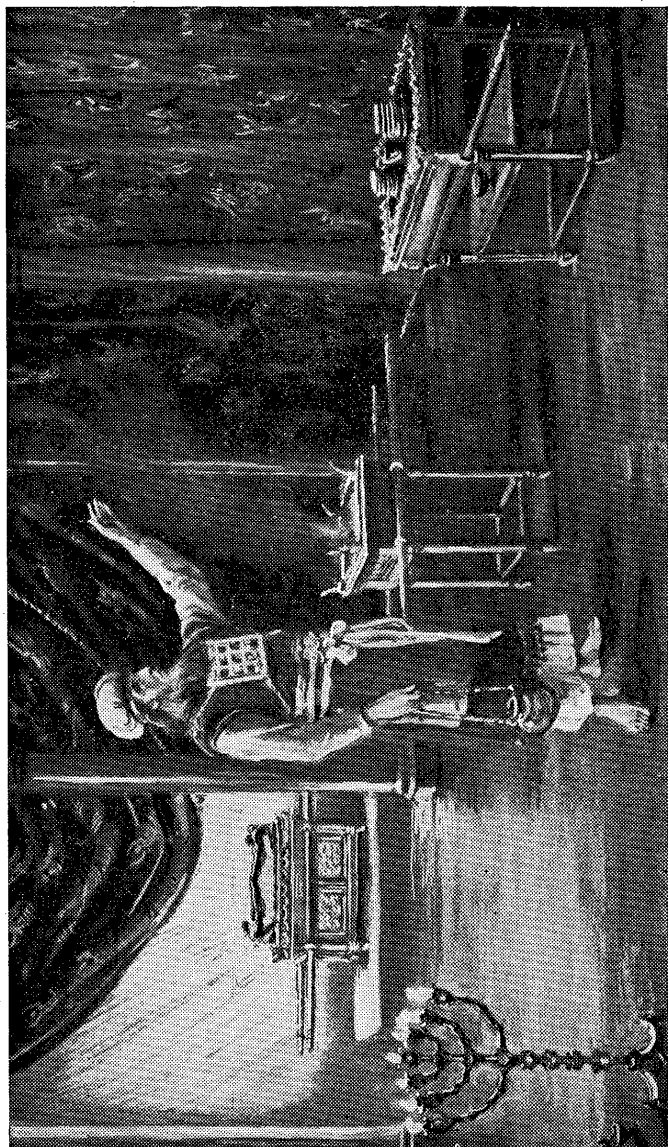
Exactly 1810 years.

32. Since the 490 years bring us to 34 A. D., when do the 2300 years end?

In 1844.

33. What did the angel say would occur at the end of the 2300 years?

“He said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed.” Dan. 8:14.



THE TABERNACLE BUILT BY MOSES

This sanctuary was the center of worship for ancient Israel, and a pattern of the sanctuary in heaven.

THE SANCTUARY AND ITS CLEANSING

1. WHAT was the purpose of God in commanding Moses to make the earthly sanctuary?

"Let them make Me a sanctuary; *that I may dwell among them.*" Ex. 25:8.

2. How did Moses know exactly what was required?

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "*Look that thou make them after their pattern, which was showed thee in the mount.*" Ex. 25:9, 40.

3. What sanctuary has now taken the place of the earthly tabernacle?

"Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer: . . . *who serve unto the example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:3-5.

4. Who ministers in the heavenly sanctuary?

"Now of the things which we have spoken this is the sum: *We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*" Heb. 8:1, 2.

5. How many apartments had the earthly sanctuary?

Two. "Into the *second* went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7.

6. How many apartments, or "holy places," has the heavenly sanctuary?

"Christ is not entered into the *holy places* made with hands, . . . but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

7. How were these apartments divided?

"After the *second veil*, the tabernacle which is called the holiest of all." Heb. 9:3.

8. What was contained in the first apartment of the earthly sanctuary?

"There was a tabernacle made; the first [apartment], wherein was the *candlestick*, and the *table*, and the *shew-bread*; which is called the sanctuary ["holy," margin]." Heb. 9:2.

9. What was contained in the second apartment?

"After the *second veil*, the tabernacle which is called the holiest of all; which had the *golden censer*, and the *ark of the covenant* overlaid round about with gold, wherein was the *golden pot that had manna*, and *Aaron's rod that budded*, and the *tables of the covenant*; and over it the *cherubim of glory shadowing the mercy seat*; of which we cannot now speak particularly." Heb. 9:3-5.

10. What did Moses place in the ark?

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and *put the tables in the ark which I had made*; and there they be, as the Lord commanded me." Deut. 10:1-5.

11. When given a vision of the heavenly sanctuary, did the apostle John see the seven lamps of fire and the altar of incense?

"There were *seven lamps of fire* burning before the throne, which are the seven Spirits of God." "Another angel came and stood at the *altar*, having a golden censer;

and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 4:5; 8:3.

12. What did the apostle see in the second apartment?

"The temple of God was opened in heaven, and there was seen in His temple *the ark of His testament.*" Rev. 11:19.

13. Since the earthly and heavenly sanctuaries are patterned alike, what must be contained in the ark in the heavenly sanctuary?

The ten commandments.

14. What was the service in the first, or outer, apartment of the sanctuary, and what portion of the year did it occupy?

The service whereby sins were confessed over the heads of animals; and these beasts in type bore the penalty of the sin by surrendering their lives. A portion of the blood was conveyed into the first apartment, the sins being lodged there, in figure, until the day of atonement, or cleansing, which ceremony took place *once each year*. See Leviticus 4 and parallel scriptures.

15. How often did the priest minister in the most holy place, or the second apartment?

"Into the second went the high priest alone *once every year*, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. See also Lev. 16:2, 34.

16. Upon what day of the year was this service performed?

"This shall be a statute forever unto you: that *in the seventh month, on the tenth day of the month*, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:29, 30.

17. What did the priest do before entering the most holy place?

"He shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one

ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

"And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:5-16.

18. When the service within the sanctuary was completed, what did the priest do with the live goat, the scapegoat?

"When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the

altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Lev. 16:20, 21.

19. What did the scapegoat bear?

"The goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev. 16:22.

20. Whom did the Lord's goat represent?

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

21. Whom did the scapegoat represent?

Satan.

NOTE.—See margin of Leviticus 16:8. Azazel is to the Hebrews a proper name; they understand it to mean Satan. To say that the scapegoat represented Satan is *not* to make the fallen angel a sin bearer for man. As the author of sin and the tempter of mankind, Satan is man's partner in every sin. He bears the guilt of these sins, not as a savior, but as *particeps criminis*.

22. What was the object of the service in the second apartment?

To cleanse the sanctuary of all sin. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:16.

23. What does the apostle Paul say concerning this service of cleansing in the heavenly sanctuary?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

24. From what is the heavenly sanctuary to be cleansed?

From sin transferred from the repentant sinner to Christ, the Lamb of God "slain from the foundation of the world." Rev. 13:8.

THE JUDGMENT AND THE JUDGMENT- HOUR MESSAGE

1. How do we know that there will be a judgment?

"God . . . hath appointed a day, in the which He will judge the world." Acts 17:30, 31.

2. Was the judgment still future in Paul's day?

"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24:25.

3. How many must meet the test of the judgment?

"We must all appear before the judgment seat of Christ." 2 Cor. 5:10. Compare Eccl. 3:17.

4. How comprehensive will be the judgment?

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

5. What view of the judgment scene was given Daniel?

"I beheld till the thrones were cast down ["placed," A. R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands [of angels] ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

6. Out of what will all be judged?

"The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

7. What does Christ, as the advocate of His people, confess before the Father and His angels?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name before My Father, and before His angels.*" Rev. 3:5. See Matt. 10:32, 33; Mark 8:38.

8. Who is brought before the Father at this time?

"I saw in the night visions, and, behold, *one like the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Dan. 7:13.

9. After it has been determined in the investigative judgment who shall be the subjects of the kingdom, what is given to Christ?

"There was given Him *dominion, and glory, and a kingdom*, that all people, nations, and languages, should serve Him." Dan. 7:14.

10. What important event will then take place?

"*The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.*" 1 Thess. 4:16.

11. When will rewards be given?

"The Son of man shall come in the glory of His Father with His angels; and *then He shall reward every man according to his works.*" Matt. 16:27. See also Rev. 22:12.

12. What will be the standard in the judgment?

"Let us hear the conclusion of the whole matter: *Fear God, and keep His commandments*: for this is the whole duty of man. For God shall bring every work into judgment." Eccl. 12:13, 14.

13. Who will execute the decisions of the judgment?

"As the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, *because He is the Son of man.*" John 5:26, 27.

14. How will the decisions of the judgment be executed?

"Out of His [Christ's] mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God." Rev. 19:15.

The Law of God

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

GOD'S GREAT MORAL LAW

"The law of the Lord is perfect, converting the soul." Psalms 19:7.

THE LAW AND THE GOSPEL

1. WHERE are the ten commandments recorded?
In Exodus 20:2-17.
2. How comprehensive are these commandments?
"Fear God, and keep His commandments: for *this is the whole duty of man.*" Eccl. 12:13.
3. How do those with renewed hearts and minds regard the commandments of God?
"This is the love of God, that we keep His commandments: and *His commandments are not grievous.*" 1 John 5:3. See also Matt. 19:17.
4. What is said of one who professes to know the Lord but does not keep His commandments?
"He that saith, I know Him, and keepeth not His commandments, is a liar, and *the truth is not in him.*" 1 John 2:4. See also Matt. 7:21; James 2:10, 11.
5. What promise is made to the willing and obedient?
"If ye be willing and obedient, *ye shall eat the good of the land.*" Isa. 1:19.
6. What is said of the stability of God's character?
"I am the Lord, *I change not.*" Mal. 3:6.
7. How enduring are His commandments?
"The works of His hands are verity and judgment; *all His commandments are sure. They stand fast forever and ever.*" Ps. 111:7, 8.
8. Did Christ come to abolish or destroy the law?
"Think not that I am come to destroy the law, or the prophets: *I am not come to destroy, but to fulfill.*" Matt. 5:17.
9. When used with reference to prophecy, what does the word *fulfill* mean?

To fill up; to accomplish; to bring to pass; as, "that it might be *fulfilled* which was spoken by Esaias the prophet." Matt. 4:14.

10. What does it mean when used with reference to law?

To perform, to keep, or to act in accordance with; as, "Bear ye one another's burdens, and so *fulfill* the law of Christ." Gal. 6:2. See Matt. 3:15; James 2:8, 9.

11. How did Christ treat His Father's commandments?

"I have *kept* My Father's commandments, and abide in His love." John 15:10.

12. Does faith in God make void the law?

"Do we then make void the law through faith? *God forbid: yea, we establish the law.*" Rom. 3:31.

13. What, more than all else, proves the perpetuity and immutability of the law of God?

"*God so loved the world, that He gave His only-begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "Christ died for our sins." 1 Cor. 15:3.

NOTE.—Could the law have been abolished and sin disposed of in this way, Christ need not have come and died for our sins. The gift of Christ, therefore, more than all else, proves the immutability of the law of God. Christ must come and die, and satisfy the claims of the law, or the world must perish. The law could not give way. Says Spurgeon in his sermon on "The Perpetuity of the Law of God," "Our Lord Jesus Christ gave a greater vindication of the law by dying because it had been broken, than all the lost can ever give by their miseries." The fact that the law is to be the standard in the judgment is another proof of its enduring nature. See Eccl. 12:13, 14; James 2:8-12.

14. What relation does a justified person sustain to the law?

"Not the hearers of the law are just before God, but the *doers of the law shall be justified.*" Rom. 2:13.

15. How may we know we have been born again?

"We know that we have passed from death unto life, *because we love the brethren.*" 1 John 3:14.

16. How may we know that we love the brethren?

"By this we know that we love the children of God, *when we love God, and keep His commandments.*" 1 John 5:2.

17. What is the love of God?

"This is the love of God, *that we keep His commandments.*" Verse 3.

18. How are those described who will be prepared for the coming of Christ?

"Here is the patience of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Rev. 14:12.

19. By whom was the ten commandment law proclaimed?

"*The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.*" Deut. 4:12, 13.

20. Were the ten commandments a distinct and complete law by themselves?

"*These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me.*" Deut. 5:22. "And the Lord said unto Moses, Come up to Me into the mount, and be there; and I will give thee *tables of stone, and a law, and commandments* which I have written." Ex. 24:12.

21. How was the ceremonial law made known?

"The Lord called unto Moses, . . . saying, *Speak unto the children of Israel, and say unto them, If any man of you bring an offering,*" etc. Lev. 1:1, 2. "*This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in Mt. Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.*" Lev. 7:37, 38.

22. Was the ceremonial law a complete law in itself?

"*The law of commandments contained in ordinances.*" Eph. 2:15.

23. On what did God write the ten commandments?

"He wrote them *upon two tables of stone.*" Deut. 4:13.

24. In what were the laws, or commandments, respecting sacrifices and burnt offerings written?

"They removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in *the book of Moses.*" 2 Chron. 35:12.

25. Where were the ten commandments placed?

"He took and put the testimony *into the ark,* . . . and put the mercy seat above upon the ark." Ex. 40:20.

26. Where did Moses command the Levites to put the book of the law which he had written?

"Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and *put it in the side* ["by the side," A. R. V.] *of the ark of the covenant of the Lord your God.*" Deut. 31:25, 26.

27. What is the nature of the moral law?

"The law of the Lord is *perfect*, converting the soul." Ps. 19:7. "We know that the law is *spiritual.*" Rom. 7:14.

28. Could the offerings commanded by the ceremonial law satisfy the conscience or make a man perfect?

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, *that could not make him that did the service perfect, as pertaining to the conscience.*" Heb. 9:9.

29. How did Christ's death affect the ceremonial law?

"*Blotting out the handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2:14. "Having abolished in His flesh the enmity, even *the law of commandments contained in ordinances.*" Eph. 2:15.

30. Why was the ceremonial law taken away?

"There is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God." Heb. 7:18, 19, A. R. V.

31. What miraculous event occurred at the death of

Christ, signifying that the sacrificial system was forever at an end?

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, *the veil of the temple was rent in twain from the top to the bottom.*" Matt. 27:50, 51.

32. In what words had the prophet Daniel foretold this?

"He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:27.

33. How enduring is the moral law?

"Concerning Thy testimonies, I have known of old that *Thou hast founded them forever.*" Ps. 119:152.

34. What is one of the uses of the law?

"Therefore by the deeds of the law there shall no flesh be justified in His sight: *for by the law is the knowledge of sin.*" Rom. 3:20.

35. In thus making known sin, and the consequent need of a Saviour, what part does the law act?

"Wherefore the *law was our schoolmaster to bring us unto Christ*, that we might be justified by faith." Gal. 3:24.

36. What is the gospel declared to be?

"It is *the power of God unto salvation* to everyone that believeth." Rom. 1:16.

37. What is the significance of the name bestowed by the angel upon the Saviour before His birth?

"She shall bring forth a Son, and thou shalt call His name *Jesus: for He shall save His people from their sins.*" Matt. 1:21.

38. What was foretold concerning Christ's attitude toward the law of God?

"Then said I, Lo, I come: in the volume of the book it is written of Me, *I delight to do Thy will, O My God: yea, Thy law is within My heart.*" Ps. 40:7, 8.

39. Does the faith which brings righteousness abolish the law?

"Do we then make void the law through faith? God forbid: *yea, we establish the law.*" Rom. 3:31.

NOTE.—The law reveals the perfection of character required and so gives a knowledge of sin, but it is powerless to confer the character demanded. In the gospel, the law, first written in the heart of Christ, becomes "the law of the Spirit of life in Christ Jesus," and is thus transferred to the heart of the believer, in whose heart Christ dwells by faith. Thus the new covenant promise that the law shall be written in the heart is fulfilled. This is the genuine experience of righteousness by faith—a righteousness which is witnessed by the law and revealed in the life in harmony with the law. The gospel is thus seen to be the provision for restoring the law to its place in the heart and life of the one who believes on Christ and accepts His mediatorial work. Such faith, instead of making void the law, establishes it in the heart of the believer. The gospel is not against the law, therefore, but upholds, maintains, and presents the law to us in Christ.

40. What did Christ take away when He died upon the cross?

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away *the sin of the world.*" John 1:29.

41. What did Christ abolish by His death and resurrection?

"Jesus Christ, who hath *abolished death*, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

42. What scripture shows that God's remnant people will have a right conception of the proper relation between the law of God and the gospel of Jesus Christ?

"Here is the patience of the saints: *here are they that keep the commandments of God, and the faith of Jesus.*" Rev. 14:12.

THE BIBLE SABBATH

1. WHEN and by whom was the Sabbath made?

"Thus the heavens and the earth were finished, and all the host of them. And *on the seventh day God ended His work* which He had made; and *He rested on the seventh day* from all His work which He had made." Gen. 2:1, 2.

2. After resting on the seventh day, what did God do?

"God *blessed the seventh day, and sanctified it*: because that in it He had rested from all His work which God created and made." Verse 3.

3. By what distinct acts, then, was the Sabbath made?

God *rested* on it; He *blessed* it; He *sanctified* it.

Sanctify: "To make sacred or holy; to set apart to a holy or religious use."—*Webster*.

4. Did Christ have anything to do with creation and the making of the Sabbath?

"*All things were made by Him; and without Him was not anything made that was made.*" John 1:3. See also Eph. 3:9; Col. 1:16; Heb. 1:2.

NOTE.—Christ, being the active agent in creation, must have rested on the seventh day with the Father. It is therefore His rest day as well as the Father's.

5. For whom does Christ say the Sabbath was made?

"He said unto them, *The Sabbath was made for man, and not man for the Sabbath.*" Mark 2:27.

NOTE.—It was not made for the Jews alone, for it was made more than two thousand years before there was a Jew.

6. What does the Sabbath commandment require?

"*Remember the Sabbath day, to keep it holy.* Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: *in it thou shalt not*

do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10.

7. What reason is given in the commandment for keeping the Sabbath day holy?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Verse 11.

NOTE.—The Sabbath is the memorial of creation, and the sign of God's creative power. Through the keeping of it God designed that man should forever remember Him as the true and living God, the Creator of all things.

8. How did God prove Israel in the wilderness?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Ex. 16:4.

9. On which day was a double portion of manna gathered?

"It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses." Verse 22.

10. What reply did Moses make to the rulers?

"He said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." Verse 23.

NOTE.—This was a full month and more before they came to Sinai.

11. What did some of the people do on the seventh day?

"It came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Ex. 16:27.

12. How did God reprove their disobedience?

"The Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Verse 28.

13. How, then, did the Lord prove the people (verse 4) whether they would keep His law or not?
Over the keeping of the Sabbath.

NOTE.—Thus we see that the Sabbath commandment was a part of God's law before this law was spoken from Sinai; for this incident occurred in the wilderness of Sin, before the children of Israel came to Sinai, where the law was given. Both the Sabbath and the law existed from creation.

14. What does God command men to observe in memory of the work of creation?

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

15. How long does God design that His great work of creating the heavens and the earth shall be remembered?

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and His righteousness endureth forever. *He hath made His wonderful works to be remembered.*" Ps. 111:2-4. See also text and note following Question 18.

16. In addition to being a memorial of creation, of what is the Sabbath a sign?

"Hallow My Sabbaths; and they shall be a sign between Me and you, *that ye may know that I am the Lord your God.*" Eze. 20:20.

17. How long was the Sabbath to be a sign of the true God?

"*It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.*" Ex. 31:17.

NOTE.—It is manifest that if the object of the Sabbath was to keep God in mind as the creator, and it had been faithfully kept from the first, there would not now be a heathen or an idolater on the face of the earth.

18. How often will the redeemed congregate to worship the Lord?

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that *from one new moon to another, and from one Sabbath to another*, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

NOTE.—The Sabbath, which is the memorial of God's creative power, will never cease to exist.

19. Of what did Christ say the Son of man is Lord?
 "The Son of man is Lord even of the Sabbath day."
 Matt. 12:8. See also Mark 2:28.

20. Did Christ, while on earth, keep the Sabbath?
 "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

21. Although Lord, maker, and an observer of the Sabbath, how was Jesus spied upon by the scribes and Pharisees on this day?

"The scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him." Luke 6:7.

22. With what question did Christ meet their false ideas and reasonings regarding Sabbathkeeping?

"Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" Verse 9.

23. According to Isaiah, what was Christ to do with the law?

"He will magnify the law, and make it honorable." Isa. 42:21.

NOTE.—In nothing, perhaps, was this more strikingly fulfilled than in the matter of Sabbath observance. By their traditions, numerous regulations, and senseless restrictions, the Jews had made the Sabbath a burden and anything but a delight. Christ removed all these and by His life and teachings put the Sabbath back in its proper place and setting, as a day of worship and beneficence, a day for doing acts of charity and mercy, as well as engaging in contemplation of God and in acts of devotion. Thus He magnified it and made it honorable.

24. According to the New Testament, what day immediately precedes the first day of the week?

"When the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

NOTE.—Observe that the day which Inspiration here calls the Sabbath was the day just before the first day of the week.

25. After the crucifixion, what day was kept by the women who followed Jesus?

"They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

26. What day is the Sabbath, "according to the commandment"?

"The *seventh day is the Sabbath* of the Lord thy God." Ex. 20:10.

27. What was Christ's custom concerning the Sabbath?

"He came to Nazareth, where He had been brought up: and, as His custom was, *He went into the synagogue on the Sabbath day, and stood up for to read.*" Luke 4:16.

28. In what instruction to His disciples did Christ recognize the existence of the Sabbath long after His ascension?

"Pray ye that your flight be not in the winter, *neither on the Sabbath day.*" Matt. 24:20.

NOTE.—The destruction of Jerusalem under Titus occurred in 70 A. D.

29. On what day did the Jews meet for worship?

"Moses of old time hath in every city them that preach him, being read in the synagogues every *Sabbath day.*" Acts 15:21.

30. On what day did Paul and Barnabas preach at Antioch?

"They came to Antioch in Pisidia, and went into the synagogue on *the Sabbath day.*" Acts 13:14.

31. When did the Gentiles request that Paul should repeat the sermon he had preached at Antioch on the Sabbath?

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them *the next Sabbath.*" Verse 42.

32. On what day did Paul and his companions preach to the devout women at Philippi?

"*On the Sabbath* we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

33. What was Paul's custom on the Sabbath?

"They came to Thessalonica, where was a synagogue of the Jews: and Paul, *as his manner was, went in unto*

them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2.

NOTE.—It was Paul's manner, as it was Christ's custom (Luke 4:16), to attend religious services on the Sabbath.

34. How did the apostle spend the working days of the week when at Corinth?

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; . . . and because he was of the same craft, he abode with them, and wrought: for by their occupation they were *tentmakers*." Acts 18:1-3.

35. What did he do on the Sabbath days?

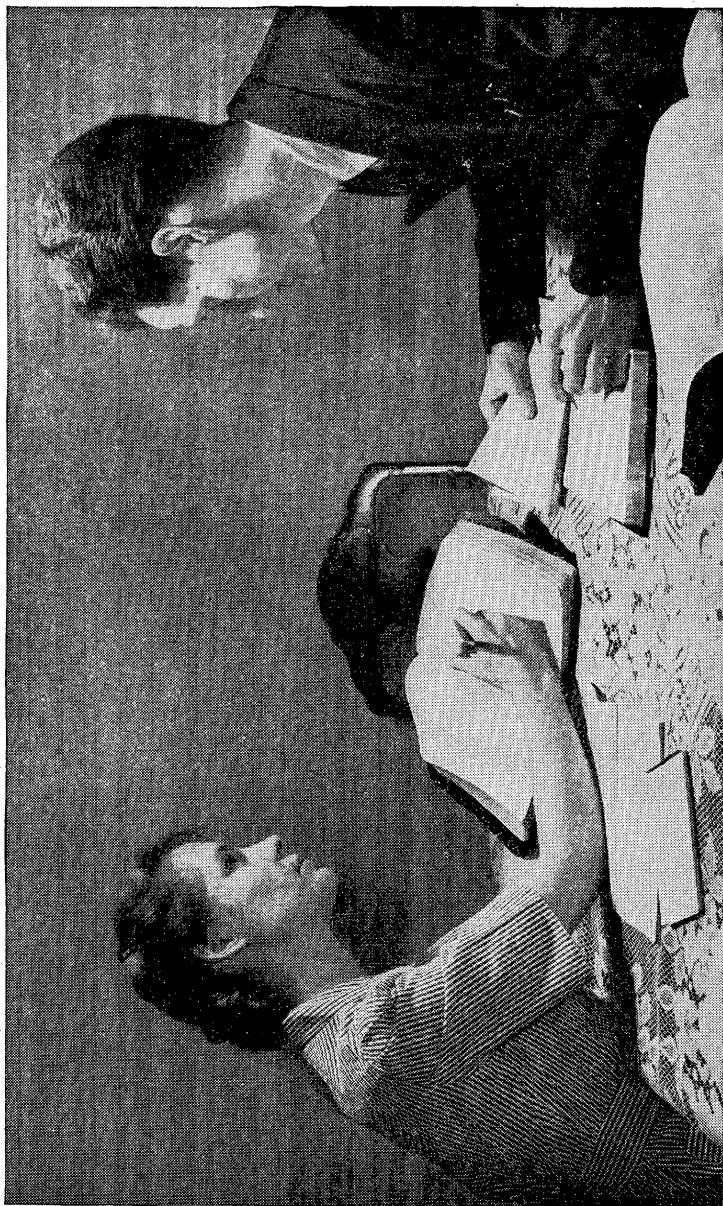
"*He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.*" Acts 18:4.

36. On what day of the week was John in the Spirit?

"I was in the Spirit *on the Lord's day*." Rev. 1:10.

37. Who is Lord of the Sabbath?

"*The Son of man is Lord also of the Sabbath.*" Mark 2:28.



KEYSTONE

SEARCH THE SCRIPTURES

It is only by searching the Scriptures ourselves that we will discover a lack of divine authority for a change of the Sabbath.

— 12 —

WHO CHANGED THE SABBATH?

1. OF what is the Sabbath commandment a part?
It is a part of the law of God. See Ex. 20:8-11.
2. What, according to prophecy, was to be Christ's attitude toward the law?
"The Lord is well pleased for His righteousness' sake; *He will magnify the law, and make it honorable.*" Isa. 42:21.
3. In His first recorded discourse, what did Christ say of the law?
"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17.
4. How enduring did He say the law is?
"Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18.
5. What did He say of those who should break one of the least of God's commandments, and teach men so to do?
"Whosoever therefore shall break one of these least commandments, and shall teach men so, *he shall be called the least in the kingdom of heaven.*" Verse 19.

NOTE.—From this it is evident that the entire code of ten commandments is binding in the Christian dispensation, and that Christ had no thought of changing any of them. One of these commands the observance of the seventh day as the Sabbath. But the practice of most Christians is different; they keep the first day of the week instead, many of them believing that Christ changed the Sabbath. But from His own words we see that He came for no such purpose. This change was made by man, not by God.

6. What did God, through the prophet Daniel, say the power represented by the "little horn" would think to do?

"He shall speak words against the Most High, and shall wear out the saints of the Most High: and *he shall think to change the times and the law.*" Dan. 7:25, A. R. V.

7. What did the apostle Paul say the "man of sin" would do?

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; *who opposeth and exalteth himself above all that is called God, or that is worshiped.*" 2 Thess. 2:3, 4.

NOTE.—There is only one way by which any power could exalt itself above God, and that is by assuming to change the law of God, and to require obedience to its own law instead of to God's law.

8. What power has claimed authority to change the law of God?

The Papacy.

9. What part of the law of God especially has the Papacy thought to change?

The fourth commandment.

NOTE.—"They [the Catholics] allege the changing of the Sabbath into the Lord's day, contrary, as it seemeth, to the decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the power to be very great, because it hath done away with a precept of the decalogue."—*Augsburg Confession, Art. VII, par. 12*; quoted in "*The Library of Original Sources*," Vol. V, pp. 173, 174.

10. Why did God command Israel to hallow the Sabbath?

"Hallow My Sabbaths; and they shall be a sign between Me and you, *that ye may know that I am the Lord your God.*" Eze. 20:20.

11. Does the Papacy acknowledge that it has changed the Sabbath?

It does.

NOTES.—"Question.—How prove you that the church hath power to command feasts and holy days?

"Answer.—By the very act of changing the Sabbath into Sunday, which, Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.—How prove you that?

"Ans.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact the same power."—"An Abridgment of the

Christian Doctrine," composed in 1649 by Rev. Henry Tuberville, D. D., of the English College of Douay, France, p. 58.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror*, official organ of Cardinal Gibbons, Baltimore, Sept. 23, 1893.

12. Do Catholic authorities acknowledge that there is no command in the Bible for the sanctification of Sunday?
They do.

NOTE.—"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers*," Cardinal Gibbons, edition 1893, p. 111.

13. Do Protestant writers acknowledge the same?
They do.

NOTES.—"The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation."—*The Watchman* (Baptist).

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."—*Hobart Church News* (Episcopalian), July 2, 1894.

Papal claims and Protestant admissions show, therefore, who changed the Sabbath.

14. Did this change in observance of days come about suddenly or gradually?
Gradually.

NOTE.—"The Christian church made no formal, but a gradual and almost unconscious, transference of the one day to the other."—*The Voice from Sinai*," Archdeacon F. W. Farrar, p. 167.

15. For how long a time was the seventh-day Sabbath observed generally in the Christian church?

For many centuries; in fact, its observance has never wholly ceased.

NOTES.—The historian Socrates, who wrote about the middle of the fifth century, says: "Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."—*Ecclesiastical History*," book 5, chap. 22.

Sozomen, another historian of the same period, writes: "The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria."—*Id.*, book 7, chap. 19.

16. What striking testimony is borne by Neander, the noted church historian, regarding the origin of Sunday observance?

The Sunday festival, he says, "was always only a human ordinance." (See following note.)

NOTE.—"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's "Church History,"* Rose's translation, p. 186.

17. Who first enjoined Sunday keeping by law?
Constantine the Great.

NOTE.—"The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A. D. 321."—*Encyclopaedia Britannica*, ninth edition, art. "Sunday."

18. What did Constantine's law require?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven."—*Edict of March 7, A. D. 321; Corpus Juris Civilis Codicis*, lib. 3, tit. 12, 3.

19. What testimony does Eusebius (270-338), a noted bishop of the church, a flatterer of Constantine, and known as the father of ecclesiastical history, bear upon this subject?

"All things whatsoever that it was duty to do on the Sabbath [Jewish seventh day], these we have transferred to the Lord's day."—"Commentary on the Psalms" in Migne, "*Patrologia Græca*," Vol. XXIII, Col. 1171.

NOTE.—The change of the Sabbath was the result of the combined efforts of church and state, and centuries passed before it was fully accomplished.

20. When and by what church council was the observance of the seventh day forbidden, and Sunday observance enjoined?

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the

observation of it. . . . The Council of Laodicea [364 A. D.] . . . first settled the observation of the Lord's day."—*Prynne's "Dissertation on the Lord's Day Sabbath,"* p. 44.

21. What did this council, in its twenty-ninth canon, decree concerning the Sabbath, and concerning the Christians who continued to observe it?

"Christians ought not to Judaize, and to rest in the Sabbath, but to *work* in that day. . . . Wherefore if they shall be found to Judaize, *let them be accursed from Christ.*"—*Id.*, pp. 33, 34.

NOTES.—Some of the further steps taken by church and state authorities in bringing about this change may be noted as follows:

"In 386, under Gratian, Valentinian, and Theodosius, it was decreed that all litigation and business should cease [on Sunday]. . . .

"Among the doctrines laid down in a letter of Pope Innocent I, written in the last year of his papacy (416), is that Saturday should be observed as a fast day. [p. 265] . . .

"In 425, under Theodosius the Younger, abstinence from theatricals and the circus [on Sunday] was enjoined. [p. 266] . . .

"In 538, at a council at Orleans, . . . it was ordained that everything previously permitted on Sunday should still be lawful; but that work at the plow, or in the vineyard, and cutting, reaping, threshing, tilling, and hedging should be abstained from, that people might more conveniently attend church. [pp. 266, 267] . . .

"About 590, Pope Gregory, in a letter to the Roman people, denounced as the prophets of antichrist those who maintained that work ought not to be done on the seventh day" [p. 267].—"Law of Sunday," *James T. Ringgold*, pp. 265-267.

The last paragraph of the foregoing quotation indicates that even as late as 590 A. D. there were those in the church who observed and taught the observance of the seventh day, the Bible Sabbath.

22. What determines whose servants we are?

"Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey?*" Rom. 6:16.

23. When tempted to bow down and worship Satan, what reply did Christ make?

"*Get thee hence, Satan:* for it is written, Thou shalt worship the Lord thy God, and *Him only shalt thou serve.*" Matt. 4:10.

24. What do Catholics say of the observance of Sunday by Protestants?

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday

in remembrance of the resurrection of our Lord. Thus *the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church.*—"Plain Talk About the Protestantism of Today," Monsignor Segur, p. 213.

25. What kind of worship does the Saviour call that which is not according to God's commandments?

"In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9.

ENGRAVED IN THE ROCK

"WHEN God confirmed His law to men
Through Israel's waiting flock,
He spake aloud His precepts ten,
And graved them in the rock.

"Within the tent's most holy place
That sacred law was brought,
Nor can the hand of man efface
What great Jehovah wrought."

THE SEAL OF GOD AND THE MARK OF APOSTASY

1. WHAT does the Bible present as the object of a sign, or seal?

"Now, O king, *establish* the decree, and *sign* the writing, that it be not changed." Dan. 6:8.

NOTE.—That is, affix the royal signature that the decree may have the proper authority, and thus be of force. Anciently it was customary for kings to use for this purpose a ring containing their name, initials, or monogram. Jezebel, the wife of Ahab, "wrote letters in Ahab's name, and sealed them with his *'seal.'*" 1 Kings 21:8. Of the decree issued under Ahasuerus for the slaying of all the Jews throughout the Persian Empire, it is said that "in the name of King Ahasuerus was it written, and sealed with the king's *ring.*" Esther 3:12.

2. What are the essentials of a seal?

A seal must not only authenticate that to which it is attached or upon which it is impressed, but it must show the authority of the author of the law, decree, proclamation, or other writing upon which it appears.

3. With what is God's seal connected?

"Bind up the testimony, *seal* THE LAW among My disciples." Isa. 8:16.

4. Does the first commandment identify the Author of the law as Creator of the world?

No.

NOTE.—That Jehovah, who spake these words, is the Creator, the commandment itself does not state. Such a prohibition might come from any source.

"Thou shalt have no other gods before *Me.*" Ex. 20:3.

5. Does the second, third, fifth, sixth, seventh, eighth, ninth, or tenth commandment indicate that the Creator is the author of the decalogue?

No; none of them.

NOTE.—The second commandment forbids the making of and bowing down to images, but does not in itself reveal the true God, the Creator. The third commandment says, "Thou shalt not take the name of the Lord thy God in vain," but it likewise fails to reveal the Creator of the world as the Giver of the law. So of the other commandments here referred to.

6. Which commandment alone of the decalogue reveals the Creator as the Author of the law?

The fourth, which reads, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days *the Lord made heaven and earth, the sea, and all that in them is*, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

NOTE.—The fourth commandment alone reveals at once the *name*, *authority*, and *dominion* of the Author of this law. In six days (1) the *Lord* (name); (2) *made* (office, Creator); (3) *heaven and earth* (dominion). This commandment alone, therefore, contains "the seal of the living God." By what is revealed in this commandment is shown what God is referred to in the other commandments. By the great truth revealed here all other gods are shown to be false. The Sabbath commandment, therefore, contains the seal of God; and the Sabbath itself, the observance of which is enjoined by the commandment, is inseparably connected with this seal; it is to be kept in memory of the fact that the Author of the law is the Creator of all things; and it is itself called a "sign" of the knowledge of this great truth. (Ex. 31:17; Eze. 20:20.)

7. What reason does God give for making the Sabbath an everlasting sign between Him and His people?

"It is a *sign* between Me and the children of Israel forever: *for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.*" Ex. 31:17.

NOTE.—The Sabbath is the sign, or mark, or seal, of the true God, the Creator.

8. Of what does God say the keeping or hallowing of the Sabbath is a sign?

"Hallow My Sabbaths; and they shall be a *sign* between Me and you, *that ye may know that I am the Lord your God.*" Eze. 20:20.

9. Of what besides a knowledge of God as Creator, is the Sabbath a sign?

"Verily My Sabbaths ye shall keep: for it is *a sign* between Me and you throughout your generations; *that ye may know that I am the Lord that doth SANCTIFY you.*" Ex. 31:13.

NOTE.—The Sabbath is the great sign of God's creative power wherever and however manifested, whether in creation or redemption; for redemption is creation—*re*-creation. It requires the same power to *redeem* that it does to *create*. "*Create in me a clean heart.*" Ps. 51:10. "We are His workmanship, *created* in Christ Jesus unto good works." Eph. 2:10. At each recurrence of the Sabbath, God designs that it shall call Him to mind as the one who created us, and whose grace and sanctifying power are working in us to fit us for His eternal kingdom.

10. What scripture shows that a special sealing work is to be done just before the letting loose of the winds of destruction upon the earth?

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, *having the seal of the living God*: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.* And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:1-4. See Eze. 9:1-6.

11. Where did the apostle see this same company a little later, and what did they have in their foreheads?

"I looked, and, lo, a Lamb stood *on the Mount Sion*, and with Him a hundred forty and four thousand, *having His Father's name written in their foreheads.*" Rev. 14:1.

NOTE.—The *seal of God* and the *Father's name* must refer to the same thing. The seal is the sign, or stamp, of perfection, and God's name stands for His character, which is perfect. And the Sabbath of God, kept as God ordained it to be kept, holy and in holiness, is *a sign* of this same thing—perfection of character. When this seal is finally placed upon God's people, it will be an evidence that His grace and His sanctifying power have done their work and fitted them for heaven. In the world to come, all will keep the Sabbath,

and will therefore have this seal, or mark, of sanctification, holiness, and perfection of character. (Isa. 66:22, 23.)

12. What is said of the character of these sealed ones?

"In their mouth was found no guile: *for they are without fault before the throne of God.*" Rev. 14:5.

13. How is the remnant church described?

"Here is the *patience* of the saints: here are they that *keep the commandments of God, and the faith of Jesus.*" Verse 12.

14. Against what three things does the third angel of Revelation 14 warn men?

"The third angel followed them, saying with a loud voice, If any man *worship the beast and his image, and receive his mark in his forehead, or in his hand,* the same shall drink of the wine of the wrath of God." Verses 9, 10.

NOTE.—The beast represents the Papacy; the image to the beast represents another ecclesiastical system dominating the civil power. And over against the seal of God stands the mark of the beast, the mark of apostasy. Against this false and idolatrous worship and the reception of this mark, God sends this solemn warning.

15. What power mentioned in the thirteenth chapter of Revelation is to enforce this mark?

"He [the lamblike beast with two horns] causeth all, both small and great, rich and poor, free and bond, to, receive a *mark* in their right hand, or in their foreheads." Rev. 13:16.

NOTE.—The lamblike beast is understood to represent a religious-political power arising in and dominating the United States of America. As a powerful combination of religious forces compels this nation to repudiate her principles of religious liberty, and thus become a persecuting power, other nations will follow her example in oppressing those who refuse to renounce, in effect, their allegiance to God.

16. What does the Papacy set forth as the mark, or sign, of its power and authority?

The act of changing the Sabbath to Sunday.

NOTES.—In a letter written in November, 1895, Mr. H. F. Thomas, chancellor to Cardinal Gibbons, replying to an inquiry as to whether the Catholic Church claims to have changed the Sabbath, said: "Of course the Catholic Church claims that the change was her act, . . . and the act is a *mark* of her ecclesiastical authority."

The true Sabbath being a sign of loyalty to the true God, it is but natural that the false sabbath should stand forth as a sign of allegiance to apostasy. And such we find to be the case.

17. What will be Satan's attitude toward the remnant people who keep the commandments of God?

"The dragon [the devil, or Satan. See Rev. 12:9] *was wroth with the woman [God's church. See 2 Cor. 11:2], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*" Rev. 12:17.

18. How strongly will this false worship and the enforcement of this mark be urged?

"That the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast *should be killed*. And he causeth all, both small and great, rich and poor, free and bond, to receive *a mark* in their right hand, or in their foreheads: and *that no man might buy or sell, save he that had the mark.*" Rev. 13:15-17.

19. Over what do the people of God finally gain the victory?

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory *over the beast* [the Papacy], *and over his image* [a similar world-wide persecuting power], *and over his mark, and over the number of his name*, stand on the sea of glass, having the harps of God." Rev. 15:2.

THE CONDITION OF MAN IN DEATH

1. WHERE do the dead sleep?

"Many of them that *sleep in the dust of the earth* shall awake." Dan. 12:2. See also Eccl. 3:20; 9:10.

2. How long will they sleep there?

"Man lieth down, and riseth not: *till the heavens be no more*, they shall not awake, nor be raised out of their sleep." Job 14:12.

3. For what did Job say he would wait after death?

"If a man die, shall he live again? all the days of my appointed time will I wait, *till my change come.*" Verse 14.

4. Where did he say he would wait?

"*If I wait, the grave is mine house*: I have made my bed in the darkness." Job 17:13.

5. While in this condition, how much does one know about those he has left behind?

"His sons come to honor, and *he knoweth it not*; and they are brought low, but *he perceiveth it not of them.*" Job 14:21.

6. What becomes of man's thoughts at death?

"His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. 146:4.

7. Do the dead know *anything*?

"The living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

8. Do they take any part in earthly things?

"Also their *love*, and their *hatred*, and their *envy*, is now perished; *neither have they any more a portion forever in anything that is done under the sun.*" Verse 6.

9. Since the dead know not anything, what are the manifestations seen in spiritualistic séances?

"They are the spirits of devils, working miracles." Rev. 16:14.

10. In sacrificing to demigods [deceased heroes] and to ancestors, to whom do the heathen do homage?

"The things which the Gentiles sacrifice, they sacrifice to devils." 1 Cor. 10:20.

11. What commandment was given the children of Israel concerning all the various forms of spiritualistic mediumship in their day?

"There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

12. Touching this same matter, what positive counsel is given to God's people through the prophet Isaiah?

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? [on behalf of the living should they seek unto the dead?" A. R. V.] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

13. How much does one when dead know of God?

"In death there is no remembrance of Thee." Ps. 6:5.

NOTE.—There is not even a remembrance of God. As already seen, the Bible everywhere represents the dead as being *asleep*. If they were in heaven or hell, would it be fitting to represent them thus? Was Lazarus, whom Jesus loved, in heaven when the Saviour said, "Our friend Lazarus *sleepeth*"? John 11:11. If so, calling him to life was really robbing him of the bliss of heaven that rightly belonged to him. The parable of the rich man and Lazarus, recorded in Luke 16, was given to teach, not consciousness in death, but that in the judgment riches will avail nothing unless rightly and beneficently used, and that poverty will not keep one out of heaven.

14. Were there to be no resurrection of the dead, what would be the condition of those fallen asleep in Christ?

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in

your sins. *Then they also which are fallen asleep in Christ are perished.*" 1 Cor. 15:16-18.

15. When is the resurrection of the righteous to take place?

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise." 1 Thess. 4:16.

NOTE.—If, as stated in Ecclesiastes 9:5, the dead know not anything, then they have no knowledge of the lapse of time. "Six thousand years in the grave to a dead man is no more than a wink of the eye to the living." To them, consciousness, our only means of measuring time, is gone; and it will seem to them when they awake that absolutely no time has elapsed.

16. Who only possesses inherent immortality?

"The King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.

17. When will the faithful be changed to immortality?

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

18. What is then to be swallowed up?

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54. See verse 57.

CHRIST'S SECOND COMING

1. DURING those sad hours just before His trial and crucifixion, what precious promise did Christ make to His disciples?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

2. How visible is His coming to be?

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. See Acts 1:9-11.

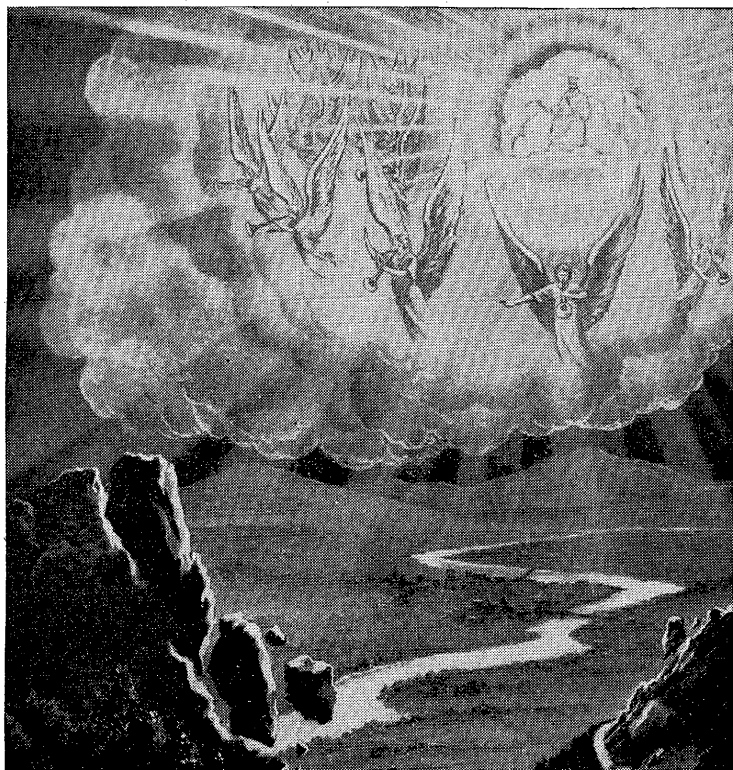
3. How many will see Him when He comes?

"Behold, He cometh with clouds; and *every eye shall see Him*, and they also which pierced Him." Rev. 1:7.

NOTE.—Christ's second coming will be as real as was His first, and as visible as His ascension, and far more glorious. To spiritualize our Lord's return is to pervert the obvious meaning of His promise, "I will come again," and nullify the whole plan of redemption; for the reward of the faithful of all ages is to be given in connection with this most glorious of all events.

4. What warning has Christ given concerning false views of the manner of His coming?

"If any man shall say unto you, *Lo, here is Christ, or there; believe it not*. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the *desert; go not forth*: behold, He is in the *secret chambers; believe it not*." Matt. 24:23-26.



THE SECOND COMING OF CHRIST

R. M. ELDRIDGE, ARTIST

The glorious advent of Christ will be the sequel to His first appearance two thousand years ago.

5. What will take place at the Lord's coming?

"The Lord Himself shall descend from heaven *with a shout, with the voice of the Archangel, and with the trump of God.*" 1 Thess. 4:16.

6. What part will the angels have in this event?

"He shall send His angels with a great sound of a trumpet, and *they shall gather together His elect* from the four winds, from one end of heaven to the other." Matt. 24:31.

7. What takes place at the sounding of the trumpet?

"The Lord Himself shall descend from heaven . . . with the trump of God: and *the dead in Christ shall rise first.*" 1 Thess. 4:16.

8. What will be done with the righteous living?

"Then we which are alive and remain shall be *caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*" Verse 17.

9. What change will then take place in both the living and the sleeping saints?

"We shall not all sleep, *but we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed. For this corruptible must put on *incorruption*, and this mortal must put on *immortality.*" 1 Cor. 15:51-53.

10. What saying is then brought to pass?

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?*" Verses 54, 55.

11. What immediately follows the resurrection of those who sleep in Jesus, and the change to immortality of the living saints?

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then *we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*" 1 Thess. 4:16, 17.

NOTES.—"To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth, is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church for fifteen or sixteen years before I ever heard a sermon on it. . . . The devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him."—"The Second Coming of Christ," D. L. Moody, pp. 6, 7.

"Considering the solemn emphasis thus laid upon this doctrine, and considering the great prominence given to it throughout the teaching of our Lord and of His apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly, the reason lay in the lack of early instruction.

Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject."—*"How Christ Came to Church,"* A. J. Gordon, D. D., pp. 44, 45.

12. How many will receive a reward when Christ comes?

"The Son of man shall come in the glory of His Father with His angels; and then He shall reward *every man* according to his works." Matt. 16:27. See Rev. 22:12; Luke 14:14.

13. Have the worthies of old gone to their reward?

"These all, having obtained a good report through faith, *received not the promise*: God having provided some better thing for us, *that they without us should not be made perfect.*" Heb. 11:39, 40.

14. When did Paul expect his crown?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day.*" 2 Tim. 4:8.

15. What great separation will then take place?

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and *He shall separate them one from another, as a shepherd divideth his sheep from the goats.*" Matt. 25:31, 32.

16. Will the world be prepared to meet Him?

"Then shall appear the sign of the Son of man in heaven: and *then shall all the tribes of the earth mourn.*" Matt. 24:30. "Behold, He cometh with clouds; and every eye shall see Him, . . . *and all kindreds of the earth shall wail because of Him.*" Rev. 1:7.

17. Why will many be unprepared for this event?

"But and if that evil servant shall say in his heart, *My lord delayeth his coming;* and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:48-51.

18. What will the world be doing when Christ comes?

"As the days of Noe were, so shall also the coming of

the Son of man be. For as in the days that were before the flood *they were eating and drinking, marrying and giving in marriage*, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Verses 37-39. "*Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded*; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

NOTE.—The idea is not that it is wrong in itself to eat, drink, marry, buy, sell, plant, or build, but that men's minds will be so taken up with these things that they will give little or no thought to the future life, and make no preparation to meet Jesus when He comes.

19. Has the exact time of Christ's coming been revealed?

"Of that day and hour *knoweth no man*, no, not the angels of heaven, but My Father only." Matt. 24:36.

20. In view of this fact, what does Christ tell us to do?

"*Watch therefore*: for ye know not what hour your Lord doth come." Verse 42.

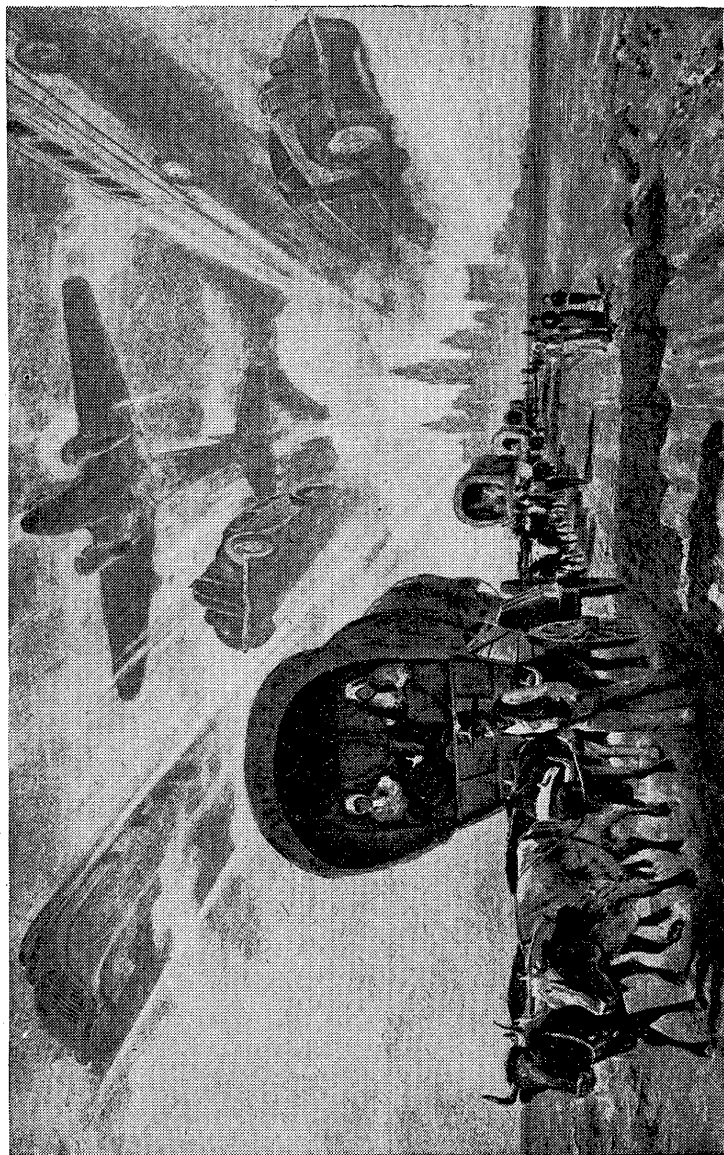
NOTE.—"In the Scriptures, the constant note, the continually recurring exhortation, is to be prepared for the Lord's coming."—Dean Alford.

21. What warning has Christ given that we might not be taken by surprise by this great event?

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

22. What Christian grace are we exhorted to exercise in our expectant longing for this event?

"Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also *patient*; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.



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FROM COVERED WAGONS TO FLYING PASSENGER PLANES

R. W. AMICK, ARTIST

One of the most outstanding signs of Christ's second coming is the great increase of knowledge in our present century.

THE SIGNS OF THE TIMES

1. WHAT question did the disciples ask Christ concerning omens of His *second* coming?

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and *what shall be the sign of Thy coming, and of the end of the world?*" Matt. 24:3.

2. How, according to Luke, did Christ answer this question?

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

3. What, according to Matthew's account, did Christ say were to be the signs in the sun, moon, and stars indicating the approach of His second advent and the end of the world?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

NOTE.—These "days" are the twelve hundred and sixty prophetic days, or literal years, of papal supremacy foretold in Daniel 7:25, during which the law and people of God were to be given into the hands of that apostate power. These days ended with the temporary overthrow of the Papacy by the French in February, 1798. It was "immediately" after general persecution had ceased that the signs foretold by our Lord began to appear, as we shall see.

4. In what language had some of the Old Testament prophets, centuries before Christ, foretold these signs?

"The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel 3:15. *"The stars of heaven and the constellations thereof shall not*

give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."
Isa. 13:10.

5. When were the sun and moon darkened?

May 19, 1780.

NOTES.—"The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand."—*President Dwight, in "Historical Collections."*

"In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Unabridged Dictionary, art. "The Dark Day," edition 1833.*

Herschel, the great astronomer, says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

The darkness was not caused by any eclipse of the sun by the moon, for the moon had full only the night before, and consequently was on the opposite side of the earth from the sun.

6. When was there a remarkable display of falling stars?

November 13, 1833.

NOTES.—The celebrated astronomer and meteorologist, Professor Olmsted, of Yale College, says: "The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

Frederick Douglass, in his book, "My Bondage and My Freedom," page 186, says: "I witnessed this gorgeous spectacle, and was awestruck. . . . It was not without the suggestion at that moment that it might be *the harbinger of the coming of the Son of man*; and in my state of mind I was prepared to hail Him as my friend and deliverer. I had read that the stars should fall from heaven, and they were now falling."

It will be seen that these signs produced the very impression that God evidently intended they should—that the day of judgment, Christ's coming, and the end of the world are near at hand.

7. Besides the signs to be seen in sun, moon, and stars, what did Jesus say would appear upon the earth?

"Upon the earth distress of nations, with perplexity."
Luke 21:25.

8. What did our Lord say would be seen upon the sea, and with what feelings would men behold all these things?

"The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

NOTE.—For example, a volcanic eruption at Krakatoa, Straits of Sunda, in 1883, caused a tidal wave which drowned more than thirty thousand persons, besides destroying a large amount of property. September 8, 1900, a great tidal wave, raised by a West Indian hurricane, destroyed property in Galveston, Texas, to the value of more than twenty million dollars, and swept to death in the surging waters about six thousand men, women, and children. August 29, 1916, the United States armored cruiser "Memphis," lying at anchor in the harbor of Santo Domingo, W. I., was utterly wrecked by a tidal wave of unknown origin, that picked the vessel up as though it had been only a chip, and with crushing force dashed it upon a reef, where it still lies, a mute witness to the irresistible force of the wave. October 25, 1921, a West Indian hurricane swept a part of the coast of Florida, inflicting a property loss amounting to a million or more dollars at Tampa alone.

9. According to the prophecy of Daniel, what was to characterize the time of the end?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

NOTES.—"The time of the end" is a comparatively brief period between 1798, the close of the 1260 years of papal supremacy, and the second appearing of our Lord. Within that period men have been "running to and fro" through both the material world and the word of God. The prophecies of Daniel are now themselves understood.

Concerning the increase of knowledge in the material, scientific, and intellectual worlds, it is scarcely necessary to speak. Everyone who thinks, realizes that we are living in the most wonderful age of this world. Things undreamed of a century ago are now too common to attract attention.

10. What is predicted of the moral condition of the world in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

NOTE.—The age in which we live is noted for its pleasure-loving spirit. The Cumberland Presbyterian, Nashville, Tennessee, November 27, 1919, said:

"The world today is politically and socially and industrially in turmoil, because the church of the Son of God has practically ceased evangelizing in the power of its 'first love.' It has cut loose its moorings, and is being 'carried about with every wind of doctrine, by the sleight of men,' who 'lie in wait to deceive' by stealthily substituting social service panaceas for personal salvation from sin. What wonder that 'the whole head is sick, and the whole heart faint!'"

11. What sign closely related to the increase of knowledge did our Saviour give?

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

NOTE.—Well within the memory of many now living, practically the whole Protestant world has adopted the slogan, "The gospel to the world in this generation." What does it mean?—Clearly the soon coming of the Lord; for when this gospel of the kingdom shall have been preached in all the world for a witness to all nations, the end will come.

12. What other sign is now especially manifest before all the world?

Increase of wealth and labor troubles.

NOTE.—Never was the unprecedented wealth in the hands of a comparatively few people greater than now, nor the consequent labor troubles more serious. Read in the New Testament, James 5:1-8, and note how faithfully present-day conditions are described. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

17

THE MILLENNIUM

1. WHAT text definitely brings the millennium to view?

"I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Rev. 20:4.

2. Whom does Paul say the saints are to judge?

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. 6:1-3. See also Dan. 7:21, 22.

NOTE.—From the Scriptures it is plain that the saints of all ages are to be engaged with Christ in a work of "judgment" upon the wicked during the millennium, or one thousand years.

3. How many resurrections are there to be?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

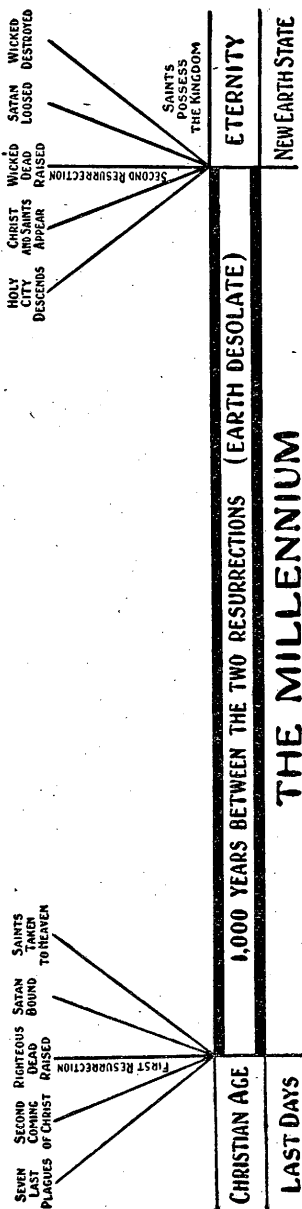
4. What class only have part in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6.

5. What will Christ do with the saints when He comes?

"I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. See John 17:24.

NOTE.—In other words, Christ will take them to heaven, there to live and reign with Him during the one thousand years.



The millennium is the closing period of God's great week of time—a great sabbath of rest to the earth and to the people of God.

It follows the close of the gospel age, and precedes the setting up of the everlasting kingdom of God on earth. It comprehends what in the Scriptures is frequently spoken of as "the day of the Lord."

It is bounded at each end by a resurrection. Its beginning is marked by the pouring out of the seven last plagues, the second coming of Christ, the resurrection of the righteous dead, the binding of Satan, and the translation of the saints to heaven; and its close, by the descent of the New Jerusalem, with Christ and the saints, from heaven, the resurrection of the wicked dead, the loosing of Satan, and the final destruction of the wicked.

During the one thousand years the earth lies desolate; Satan and his angels are confined here; and the saints, with Christ, sit in judgment on the wicked, preparatory to their final punishment. The wicked dead are then raised; Satan is loosed for a little season, and he and the host of the wicked encompass the camp of the saints and the Holy City, when fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire that destroys the wicked, and, renewed, becomes the eternal abode of the saints.

The millennium is one of "the ages to come." Its close will mark the beginning of the new earth state.

6. What becomes of the living wicked when Christ comes?

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; . . . the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

NOTE.—When Christ comes, the righteous will be delivered and taken to heaven, and all the living wicked will be suddenly destroyed, as they were at the time of the flood. For further proof see 1 Thess. 5:3; 2 Thess. 1:7-9; Rev. 6:14-17; 19:11-21; Jer. 25:30-33. There will be no general resurrection of the wicked until the end of the one thousand years. This will leave the earth desolate and without inhabitant during this period.

7. What description does the prophet Jeremiah give of the earth during this time?

"I beheld the earth, and, lo, it was *without form*, and *void*; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, *there was no man*, and all the birds of the heavens were fled. I beheld, and, lo, *the fruitful place was a wilderness, and all the cities thereof were broken down* at the presence of the Lord, and by His fierce anger." Jer. 4:23-26.

NOTE.—At the coming of Christ the earth is reduced to a chaotic state—to a mass of ruins. The heavens depart as a scroll when it is rolled together, mountains are moved out of their places, and the earth is left a dreary, desolate waste. See Isa. 24:1-3, 21, 22; Rev. 6:14-17.

8. How long is Satan imprisoned on this earth?

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and *bound him a thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20:1-3.

NOTE.—The Scriptures make it clear that the expression "bottomless pit," or, as given in the original, *abussos*, or abyss, is used

to represent the earth in a condition of utter destruction. We read in Genesis 1:2 that in the beginning, before life existed upon the earth, it "was without form, and void; and darkness was upon the face of the deep." The Greek word *abussos*, translated in Revelation 20:1 "bottomless pit," is the same word that is used in the Septuagint translation of Genesis 1:2, where it is rendered "deep" in the King James Version.

9. The righteous dead are raised at Christ's second coming. When will the rest of the dead, the wicked, be raised?

"The rest of the dead lived not again *until the thousand years were finished.*" Rev. 20:5.

NOTE.—This period is bounded by distinct events. Its beginning is marked by the close of probation, the pouring out of the seven last plagues, the second coming of Christ, and the resurrection of the righteous dead. It closes with the resurrection of the wicked, and their final destruction in the lake of fire.

10. What change is made in Satan's condition at the close of the one thousand years?

"After that *he must be loosed a little season.*" Rev. 20:3.

NOTE.—At the close of the one thousand years, Christ, accompanied by the saints, comes to the earth again, to execute judgment upon the wicked, and to prepare the earth, by a re-creation, for the eternal abode of the righteous. At this time, in answer to the summons of Christ, the wicked dead of all ages awake to life. This is the second resurrection, the "resurrection of damnation." John 5:29. The wicked come forth with the same rebellious spirit which possessed them in this life. By their resurrection Satan is loosed from his long period of inactivity.

11. As soon as the wicked are raised, what does Satan at once proceed to do?

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to *deceive the nations* which are in the four quarters of the earth, Gog and Magog, *to gather them together to battle:* the number of whom is as the sand of the sea." Rev. 20:7, 8.

12. Against whom do the wicked go to make war, and what is the outcome?

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city [New Jerusalem. See Rev. 21:2]: and fire came down from God out of heaven, and devoured them." Verse 9.

13. After this destruction of the earth and of all sin and sinners with it, for what may the saints look?

"Nevertheless we, according to His promise, look for *new heavens and a new earth*, wherein dwelleth righteousness." 2 Peter 3:13.

14. How does the prophet Isaiah describe this restoration?

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

15. What is the apostle John's testimony concerning the new earth?

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

16. What reward awaits the righteous?

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

17. What prophecy will then be fulfilled?

"Thou, O tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

THE END OF THE WICKED

1. WHAT does the Bible say is the wages of sin?

"The wages of sin is *death*." Rom. 6:23. "The soul that sinneth, it shall *die*." Eze. 18:4.

NOTE.—*Die*: "To pass from physical life; to suffer a total and irreparable loss of action of the vital functions; to become dead; to expire; perish."—*Webster*.

2. What will be the character of this death?

"Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9.

NOTE.—*Destroy*: "To unbuild; to break up the structure and organic existence of; to demolish; to spoil utterly; to bring to naught; to put an end to; to annihilate."—*Webster*.

3. How complete will be the destruction of the wicked?

"Fear Him which is able to *destroy both soul and body in hell*." Matt. 10:28.

4. To what are the wicked compared?

"The wicked shall perish, and the enemies of the Lord shall be *as the fat of lambs: they shall consume; into smoke shall they consume away*." Ps. 37:20.

NOTE.—*Consume*: "To destroy; as by decomposition, dissipation, waste, or fire."—*Webster*.

5. How does John the Baptist describe the destruction of the wicked?

"*He will burn up the chaff with unquenchable fire*." Matt. 3:12.

6. Will any part of the wicked be left?

"The day that cometh shall *burn them up*, saith the Lord of hosts, that *it shall leave them neither root nor branch*." Mal. 4:1.

7. Where will the place of the wicked then be?

"Yet a little while, and the wicked shall not be: yea, *thou shalt diligently consider his place, and it shall not be.*" Ps. 37:10. See also 2 Peter 3:12, 10.

8. Do the wicked go directly to their punishment at death or wait till the day of judgment?

"The Lord knoweth how to deliver the godly out of temptations, and *to reserve the unjust unto the day of judgment to be punished.*" 2 Peter 2:9.

9. Whence will come the fire that will destroy them?

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city [see Rev. 21:2]: *and fire came down from God out of heaven, and devoured them.*" Rev. 20:9.

NOTE.—This is called God's "strange act" and His "strange work"—the work of destruction. (Isa. 28:21.) But by this means God will once and forever cleanse the universe of sin and all its sad results. Death itself will then be at an end—cast into the lake of fire. (Rev. 20:14.)

10. To what will this fire reduce the wicked?

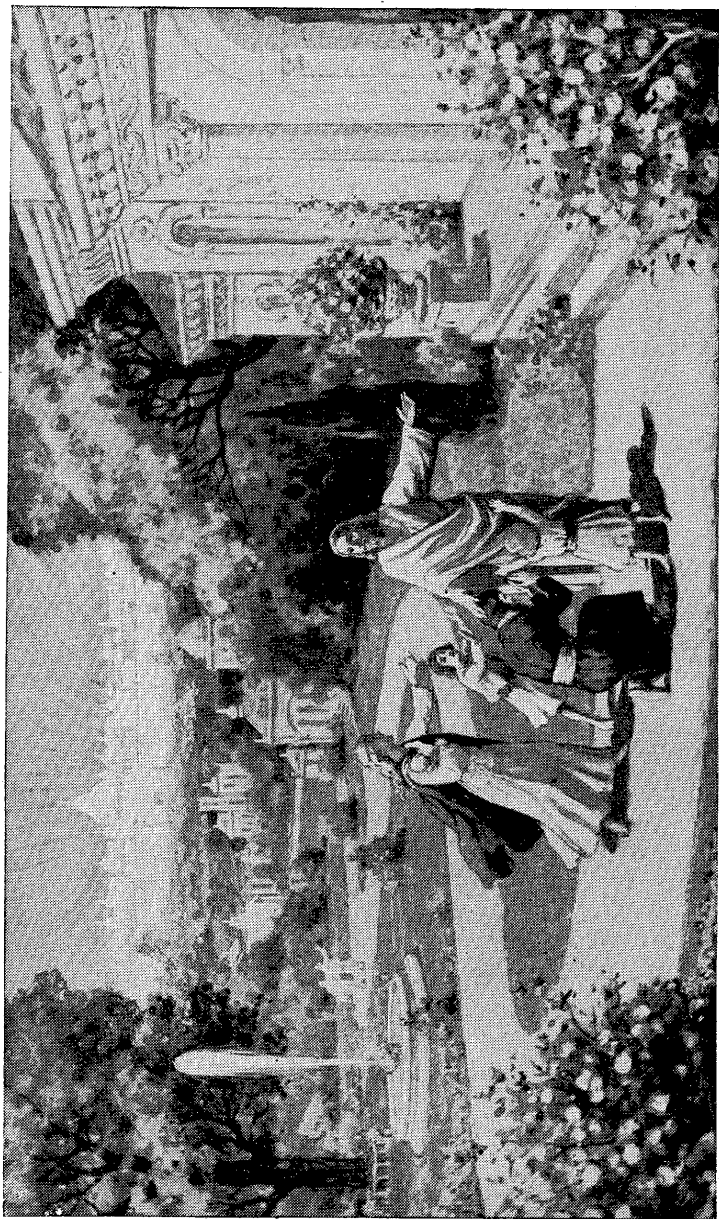
"Ye shall tread down the wicked; *for they shall be ashes under the soles of your feet in the day that I shall do this*, saith the Lord of hosts." Mal. 4:3.

11. What is the final destruction of the wicked called?

"This is *the second death.*" Rev. 20:14.

12. After the burning day, what will appear?

"*New heavens and a new earth*, wherein dwelleth righteousness." 2 Peter 3:13.



COURTESY OF DR. J. F. GERNHARDT

HOME AT LAST

Heaven is a real place, where real people will live in peace forevermore.

THE HOME OF THE SAVED

1. FOR what purpose was the earth created?

"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, *He formed it to be inhabited.*" Isa. 45:18.

2. To whom has God given the earth?

"The . . . heavens are the Lord's: but *the earth hath He given to the children of men.*" Ps. 115:16.

3. For what purpose was man made?

"Thou madest him *to have dominion over the works of Thy hands.*" Ps. 8:6. See Gen. 1:26; Heb. 2:8.

4. How did man lose his dominion?

Through sin. Rom. 5:12; 6:23.

5. When man lost his dominion, to whom did he yield it?

"Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

NOTE.—Man was overcome by Satan in the Garden of Eden, and there yielded himself and his possessions into the hands of his captor.

6. Through whom is this dominion to be restored?

"Thou, *O tower of the flock*, the stronghold of the daughter of Zion, *unto Thee shall it come, even the first dominion.*" Micah 4:8.

NOTE.—The "tower of the flock" is Christ, and through Him the dominion will be given to His people, here spoken of as "the daughter of Zion." See Gal. 3:29.

7. Why did Christ say the meek are blessed?

"Blessed are the meek: *for they shall inherit the earth.*" Matt. 5:5.

NOTE.—This inheritance cannot be realized in this life; for here the truly meek generally have little of earth's good things.

8. Who does David say have most now?

"I was envious at *the foolish*, when I saw the *prosperity of the wicked*. . . . Their eyes stand out with fatness: *they have more than heart could wish*." Ps. 73:3-7.

9. Where are the righteous to be recompensed?

"Behold, the righteous shall be recompensed *in the earth*." Prov. 11:31.

10. What will be the difference between the portion of the righteous and that of the wicked?

"Wait on the Lord, and keep His way, and *He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it*." Ps. 37:34.

11. What promise was made to Abraham concerning the land?

"The Lord said unto Abraham, . . . Lift up now thine eyes, and look from the place where thou art: . . . for *all the land which thou seest, to thee will I give it, and to thy seed forever*." Gen. 13:14, 15.

12. How much did this promise comprehend?

"*The promise, that he should be the heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

13. How much of Canaan did Abraham own?

"*He gave him none inheritance in it, no, not so much as to set his foot on*." Acts 7:5. See Heb. 11:8-13.

14. Who is the seed to whom this promise is made?

"To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, *And to thy seed, which is Christ*." Gal. 3:16.

15. Who are heirs of the promise?

"*If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*." Verse 29.

16. Why did not these ancient worthies receive the promise?

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, *that they without us should not be made perfect*." Heb. 11:39, 40.

17. What is to become of our earth?

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and *the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*" 2 Peter 3:10.

18. What will follow this great conflagration?

"Nevertheless we, according to His promise, *look for new heavens and a new earth*, wherein dwelleth righteousness." Verse 13.

19. To what promise did Peter evidently refer?

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

20. What was shown the apostle John in vision?

"I saw *a new heaven and a new earth*: for the first heaven and the first earth were passed away." Rev. 21:1.

21. What was one of Christ's parting promises?

"In My Father's house are many mansions: if it were not so, I would have told you. *I go to prepare a place for you.*" John 14:2.

22. What has God prepared for His people?

"Now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for *He hath prepared for them a city.*" Heb. 11:16.

23. For what did Abraham look?

"He *looked for a city* which hath foundations, whose builder and maker is God." Heb. 11:10.

24. Where is this city, and what is it called?

"*Jerusalem which is above is free*, which is the mother of us all." Gal. 4:26.

25. What did John see concerning this city?

"*I John saw the holy city, New Jerusalem, coming down from God out of heaven*, prepared as a bride adorned for her husband." Rev. 21:2.

26. What will be excluded from this city?

"There shall in no wise enter into it *anything that defileth, neither whatsoever worketh abomination, or maketh a lie.*" Verse 27.

27. Who will be permitted to enter it?

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

28. When this city becomes the metropolis of the new earth, what will be the condition of God's people?

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. "And there shall be no more curse." Rev. 22:3.

29. What will be the condition of all the earth?

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain." Isa. 11:6-9.

30. How completely will the pains and sorrows of the former world have passed away?

"Behold, I create new heavens and a new earth: *and the former shall not be remembered, nor come into mind.*" Isa. 65:17.

31. Who will dwell with the redeemed?

"*He* will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3.

32. What will it mean to dwell in God's presence?

"In Thy presence is *fullness of joy*; at Thy right hand there are *pleasures forevermore.*" Ps. 16:11.

33. How will the ransomed of the Lord return to Zion?

"The ransomed of the Lord shall return, and come to Zion *with songs and everlasting joy upon their heads*: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

34. How long will they possess the future kingdom?

"The saints of the Most High shall take the kingdom, and possess the kingdom *forever, even forever and ever.*" Dan. 7:18. See Isa. 65:22.



“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.” John 5:39.



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